

THE VICTORIOUS FAITH

HORATIO W. DRESSER



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THE VICTORIOUS FAITH

MORAL IDEALS IN WAR TIME

BY

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"THE POWER OF SILENCE" ETC.



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FOREWORD

THIS book is issued with the conviction that we may well give less attention to war as an external enterprise and regard it in the light of its bearings on the whole life of man. For man the individual no doubt bears relation to the nations in their throes and successes, and there must be values of great moment on the inner or human side of the events which war has forced upon our attention. Furthermore, both men and nations do under pressure, in times of stress and peril, what they apparently cannot accomplish in times of peace. The war has been uncommonly fruitful in this respect. It has brought us even amidst the uncertainties and the miseries new evidences of moral and spiritual faith. The same facts which at first baffled us have proved illuminating in so far as we have gained the inner point of view. What we now need is a yet greater impetus to gather up the human lessons and learn their bearings on the things of the spirit.

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Life, we know, is given under conditions. These we usually regard from the outside, as in the case of unfortunate inheritances, a degrading environment, the trying circumstances under which many of us work. We may continue to focus on these conditions until they yield a point of view of the whole of life, or we may begin anew with the human spirit and the attitudes it adopts, its power of initiation and success. Too often in our day the point of view we accept presently leads to some kind of determinism. We say, for example, that everything depends upon the existing social or economic order; we declare that money is king, and regard history as a mere record of successive oppressions. Or we emphasize heredity and our early training, and conclude that there is little hope of change. Thus in war-time the threatening forces seem to gather more and more menacingly about us. Doubtless many people have tried to stop thinking about the war, at a loss to find any way through.

Yet, without ignoring the facts or making light of them, there is a wholly different approach. The life which is given under conditions is partly the affirmative life of the soul. For we all take up attitudes for better or worse,

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even when we borrow our determinisms. We all applaud success, some kind of success, declaring that "the occasion makes the man." Why then should we not give more attention to the process whereby the human spirit becomes triumphant? Why should we continue to praise the tangible result when what we truly esteem is the invincible spirit which brooks no obstacle and pauses only to push forward to yet greater achievements? Why not enlarge our faith to the proportions of our inner resources, putting fresh estimates upon all the elements of life, in peace and war, in leisure and service?

There are, in fact, at least three types of success, hence three different attitudes we might adopt. The first takes its clue from what appears, then stops with history as it develops, as if all that men care for were the things that perish. Its partisans dedicate their souls to physical force as to a god, while the timid devotees fear lest we shall be overwhelmed by "the survival of the strongest." The second point of view grows out of the attempt to find a way of escape by evading facts and affirming whatever one wants to believe, or wishes the populace to adopt. The war in one of its aspects was from the start a huge attempt to use this

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method of affirmation. The true way, so we hold, is to observe widely, learn all significant facts, denying nothing; and then find a way to interpret which is true to what is right, to the human values and the rich compensations. Viewed in this light, the war from the start was a process of moral purification on a universal scale, implying human freedom, and the power to find a higher mode of life than that dictated by the gods of force. Viewed in this light, what we need above all is deeper knowledge of human nature, more determined effort to sound every difficulty to its foundation. The result should be an adoption of the affirmative attitude, not in the sense of desperate assertion, not the psychological device which is calculated to mislead, or the promise no one intends to keep; but faith in the triumphant self, in *man achieving*. Such knowledge is indeed "power," for it discloses "the moral equivalent for war," it points the way to a constructive ideal of society.

We hold, further, that mental life regarded in this wide sense is a meeting-point for many who could not agree on any other basis. Thus we may learn even from our enemies without rancor; from their mental efficiency, their patriotism, unanimity, and power of organizing.

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Thus we may find the way at last to that most difficult attainment: the bringing together of those liberal, peace-loving, and other enlightened individuals so hard to organize, so inclined to stand apart in mere liberty of conscience; those, too, who make progress in a democracy like our own so difficult by their insistence on a personal point of view. In the end, too, we should have more knowledge of law, the law of the cycles of development through which pass individuals and nations. What is imperative for the moment is readiness to follow our constructive clue to definite results, to become more concrete and practical, while no less strong in our idealism. This approach to the matter will become more clear when we turn, in the first chapter, to an analysis of the nature and the sources of faith.

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WHAT shall the devotee of the spiritual life say and do when the god of war stalks over the broad fields of earth, leaving ruin and desolation behind him? Shall he draw his mantle across his face and refuse to see the wreckage and the misery? Like Elijah of old, shall he seek out a lonely cave in the safety of the mountains wherein to hide in meditative discouragement, saddened because his idealism seems of no avail? Shall he insist that the realities of the spirit have naught to do with the things of this world? Or shall he seek amidst these things new signs of the eternal values?

In the following pages we hope to show that

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for the lover of his fellow-men and of his eternal Father there can be but one answer. He who has hitherto walked in the secure pathways of peace is responsible with the rest. The vital issues astir to-day have made the nations one. On every side there are evidences of a new awakening. The harvest truly is plenteous for those who believe in ideals, for the disciple of the inner life. The appeal never was so strong to those able to contribute the elements of constructive faith. Every issue disclosed by the war is fraught with moral and spiritual meaning. Hence it is not a time for timid enthusiasm or absentee optimism.

We hope also to show the need of a philosophy differing at many points from that of the typical advocate of peace or of preparedness. We need moral and spiritual preparedness far-reaching and profound. We need to examine anew our belief in God, in the human soul with its propensities and talents, its hopes of immortality. We need a method of thought to face new conditions with efficient hope. Above all, we need a surer idealism grounded in knowledge of fact, in the interpretation of things as they are. Such idealism may be called a victorious faith rather than a religion or philosophy

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alone, since we still see in part only, while needing more secure knowledge of natural facts and laws than religion ordinarily includes.

The life of faith approached in this larger spirit is very nearly the most beautiful element of human history, and it is in every way the most inspiring. Commonly we assign the highest place to love. Love transfigures the soul and makes us most nearly akin to God. But God apparently does not need faith, at least not in the sense in which we mortals supplement our scant knowledge and short-sighted visions. Love in the human sense is often too intimately personal for general discussion, but faith is in large measure public. Faith in brief is love triumphant; the love of the mother who believes in her offspring despite all testimonies to the contrary; the love which makes martyrs, heroes, leaders, where apparently only commonplace people dwelt before. Faith discovers new worlds in the face of utter discouragement and skepticism. It unifies a down-trodden class, a despoiled nation, a persecuted race. Spurred on by necessity, it calls victory out of apparent defeat and ruin. Joined with the intellect, it leads the way to scientific truth.

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In religion it often becomes the greater as tribulation increases.

Yet as marvelous as the tale is which faith unfolds throughout the ages, faith has often stood apart in subjectivity or other worldliness. Apparently its prophets and eulogists needed to isolate themselves to keep the vision without which the people shall perish. Thus the function of its religious partisans has been to preserve the creeds while the workers of the world were absorbed in the tasks at hand. Our times are changing all this. Faith is winning new victories, holding out new hopes, inspiring new courage. Men and women are now keeping the vision even amidst the darkest facts the world has ever been compelled to face.

In the light of this new spirit, let us declare that there is a faith for every occasion, a religion equal to every emergency, a philosophy by which to think our way through the most startling events of the new time. To make this statement is, to be sure, to make yet another venture in behalf of faith, hence to open the discussion to adverse criticism. We may as well consider certain objections before we turn to a study of present tendencies giving promise of faith.

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It will be said that no one is able to meet the needs of all minds, hence we shall still be driven from pillar to post. There is truth in this contention. But the world is passing out of its isolation. All who follow the issues of the day reflectively may venture to contribute their share. Many minds of varied types are needed to make the new faith articulate. We are no longer looking for finality of statement from any individual or institution. We are all to work together. Thus the power of affirmative faith shall grow in the world.

Again, some one will say: "You may indeed eulogize faith and show how splendid it is for people to believe despite all evidence, but what do you expect when the world has gone mad? How can one believe in brotherly love when thousands have been slain on the battle-fields of Europe? Why talk about a God of mercy when whole nations have been starved and deported? Why plead for righteousness when *might* once more proves 'right,' when the necessity which 'knows no law' threatens to sweep us one and all into its dominions? Is it not conclusively plain at last that it is not the fittest that survive, but the most efficiently organized to slaughter and enslave?"

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These are indeed searching questions. We may well give full heed to them, allowing realism to disclose the most dreadful facts at its disposal. 4 Our new faith must meet the most serious objection that can be raised. 7 If our belief in God and man cannot withstand the test, we need radically different ideas. Moreover, the strengthening of faith involves hours, days, and weeks of keen struggle on our part. It is doubtful if any one who has met these momentous times thoughtfully, since August, 1914, has kept the faith without periods when it was almost impossible to think at all. We have had to devote much of our time to the mere process of becoming well informed. There has seemed to be little time or energy left to "look before and after" and think constructively. Yet even while we questioned, the new vision was taking shape. The greatly significant fact to-day is that so many are thinking, and thinking with good effect. We mean to think through. Never has there been a better opportunity for faith to grow strong. Would that by some miracle we might convey to others not yet in possession of a constructive clue this new impetus which has already touched some of us into newness of life!

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We freely admit that faith is not a product of will. Like love, it comes or it does not. It does not spring from obvious facts of the world or grow out of mere conversation and reading. Its sources are found in the deeper, half-conscious life; in what we accept because we must, or because it sustains and proves itself despite all doubts and calamities; and in new experiences leading to new convictions which overthrow the old. No one by sheer argument would expect to construct a faith for another.

Yet the marvel in this age of material supremacy is the new birth of faith where least looked for, the suddenness of a revolution in quarters where absolutism long held the people back with iron hand. There is so much to learn from these latest events that we may well forego the old considerations and take it for granted that a new dispensation has arrived. We are witnessing once more faith's great miracle, its constancy, its undaunted courage when all seemed lost, its rewards after generations of patient waiting and persistent striving. It is active life that produces faith, and life is producing it all about us. Active indeed must we be if we shall rise to the level of the new tide

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sweeping away the old barriers, if we shall in any way equal those who kept the faith during forty long years of exile in Siberia, awaiting the great days of 1917. Verily faith hath a price and a reward, the faith that accomplishes such wonders as that.

Despite all the doubts cast on the human intellect with its faulty systems, we may confidently say that one of the greatest sources of faith lies in our own reason. Our faults and failures are due to incompleteness, not to incapacity. Moreover, all that we believe or have ever believed was largely the work of this poor disparaged reason of ours. Since our doctrines were developed and sustained by arguments, we may well venture to be more thorough where our predecessors failed to take account of all the facts and their bearings. History shows, too, that faith has been undermined by faulty arguments, hence that the demand is not for less reason, but more. Experience is meant for success, for faith, for productive thought. At least we may take it so, and employ reason to the best advantage to sustain our convictions. The new age has come not to destroy, but to fulfil. Unwittingly, we already possess the elements of the new faith.

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Finally, it will be said that we possess the Bible, with the Christian faith, and that is enough. So indeed it is. But the Bible is a different book for each new age, and it is seriously to be questioned whether we have exhausted the Christian faith. No one would be so unwise as to invent a substitute for the Scriptures. But we may all do our part to restore faith in the Bible as a practical guide to the spiritual life, over and above any of the theological doctrines now in disfavor. We needed the new clues offered by psychology and the war in order to find our way back to secure faith. To seek fresh evidences is by no means to doubt the Scriptures, but to begin at last to understand.

Despite all the wisdom of the schools and all the alertness of the churches, we must acknowledge that the old faith has waned. Apart from the tendencies of the age, such as the higher criticism of the Bible, and the general state of social unrest, it is important to note that within the life of a given individual faith is still sometimes abruptly destroyed. The causes to-day are the same as in all ages: through the coming of death into the household, through a personal disappointment, by reflec-

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tion on national disasters such as the war. Meanwhile, new forces are always at work to bring about a regeneration of faith. It is the function of thought to gather these evidences and disclose their meaning. Oftentimes a single clarifying idea suffices to restore our faith. Thus our supposed atheism may disappear in a twinkling. Far more than we realize, our faith is a product of thought. If our faith has hitherto been intermittent, we can by studying the laws of spiritual growth learn to lessen the distances between our moments of ardent belief. Every deep experience may become an incentive to faith. Every power in our nature may become contributory.

By "faith" one means both a philosophy and a life. The life comes by experience, giving us the promptings, the power, the ideal; it comes by inner and social quickenings, from divine sources. It is thus in a sense superior to thought, something sacred, like our love for persons. It is, in brief, our religion, and true religion is life, first, last, and always. But what quickens us through the heart may later touch us through thought. Thus we shall more and more clearly see the reasons for our faith.

Moreover, we all have our idealisms, we cling

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to them, we affirm that they shall be carried into execution. Others may dream, others may be disappointed prophets; you and I must prove that our idealism is grounded in eternal principles, that it accords with the divine guidance. We are convinced that there is an idealism which shall survive every shock, even when war bursts upon the horizon. We believe, too, that men may be led to catch the vision so that they will work together not only to end war, but the whole system out of which war springs. Here is where the intellectual element of faith will count. For much depends on our theory of the origin of the evils we propose to combat. Much more depends on our view of the forces which shall bring about the new social order. We have had enough of the faith that works at random.

It is plain also that the time for mere individualism has passed, even the individualism of serenity, poise, the inner life. Individuals with ideas and service to contribute, we must indeed have; for what we want is variety, co-operation amidst diversity; not dead-levelism, not sameness, not harmony at any price. But our serenity must meet new tests, our poise should be a basis for service, while the inner life

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in general should be truly efficient. No faith is adequate to-day that simply yields hope, courage, inner peace, or a belief in the future life which suffices for one's family only. Our faith must meet the tests not alone of war or other calamities, but respond to the movement to abolish poverty and bring about true solidarity. It may indeed begin with individual problems, it may hold out new hopes, stimulate courage afresh, and point the way to secure inner peace. But these are means, not ends. The individual who reposes in them for his own comfort has advanced no further than the old-time salvationism for "safety first." Love, not peace, is the highest incentive. Justice is of more value than personal security. Love and justice are neither of the inner life nor of the outer, primarily. Nor is the kingdom of heaven within, if by "within" we especially mean the sentiments and experiences which the individual soul enjoys. Love is for all, all races, all nations, all neighbors and alleged enemies. Justice is for all. Salvation is for every member of the race.

In our country, when the great war came, we had far too much of that complacent optimism which is content to declare, "All's right with

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the world," merely because "God's in His heaven." This self-complacency amounted to a kind of fatalism, as if whatever we need would somehow come gravitating to us out of "the universal." It has put the emphasis on "the law of attraction" which belonged on the law of effort. It has been satisfied with affirmations, as if suggestion could by a secret law manipulate the organism of the world and give us what we want without further exertion. Thus our optimism has wasted energy in the vain pursuit of a royal road. It has not been much better than the old Lutheran teaching that salvation could be secured "by faith alone."

Worse still, we have had those among us who in their optimism have not only neglected to oppose the evils of the world, but have virtually declared that evil does not exist. At the beginning of the war we displayed unexampled indifference amidst great prosperity, as much as to say, "The quarrels of the Old World are no concern of ours." Pacifism in its irresolute forms is simply the latest type of this optimistic blindness to the actual state of the world. Strange to relate, some of the pacifists were willing to go up to the eleventh hour in sheer propagandism before they began to awake to the

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real state of affairs. There was indeed a kind of "national moral enervation" implying the "irresolution of cowardice," as one writer has put it.

The prime difficulty with such views is that they are built on theory accepted because it is pleasing or because it seems to hold together consistently. The world has always harbored idealists who displayed serene contempt for facts, as if the actual course of events had nothing to do with the truth which shall transform the race into the image and likeness of heaven. Our age has seen the need of a new formulation of ideals. Mere rationality, sometimes called consistency or logic, is no longer the test. Our faith must come forth from the whole mind and heart. Its full test when met by another is the soul's complete reaction, the response of the soul that lives close to the heart of humanity. It depends more on actual signs of change now in progress, such as the great awakening in Russia, than on all the arguments in the world.

There is no longer any virtue in standing by a principle at all costs, nor any virtue in merely trying to believe. We all believe enough to begin on. Our sincere utterance springs from what we intuitively know is true. The soul

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regarded in this larger sense has, as Pascal tells us, "reasons which reason does not know." We do not propose to embark on the old adventure by "giving bad reasons for what we believe on faith." We propose to bring up our reasons to the level of our faith. We need not close our eyes to facts or aught else that is true.

Finally, the problem is to persuade people to take the great step from knowing to doing. Faith is not indeed created by will, but will carries it into execution. We have had intellectual faith in abundance. We have had convictions, but not the courage which is "the instant performing of that which we ought." We have sought verbal confirmation of our faith instead of the verifications which grow out of actual service in meeting the world where it is. The time has come to declare that the test of truth is social—that is, the test is workability in practical service for human brotherhood. To believe as your authoritative leader believes is not only too easy, but is not in itself even a sign that your belief is true. Therefore we must find some way to induce men to make the venture, make trial of their faith by breaking through the walls of self-satisfaction, self-righteousness, and the other inhibitions.

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Although knowing does not necessarily mean doing, it is a long step toward it. Hence it is well to learn why men so seldom make the great effort. Our psychology has been wrong, for one thing. We have placed far too much stress on the mere idea. We have neglected the concealed wish, the repressed desire, the unrealized ambition, the conflict between the emotions and the will, the will and the passions. Hence we were taken by surprise when the war came—as if it came without any connection with the social system of which it was in deepest truth an inevitable expression. We must remedy our psychology and appeal to the world in a very different way, if we would rid the world of warfare.

We failed, too, not only because our psychology was wrong but because of distorted views of human nature, views which tended to destroy men's faith. The world has been greatly handicapped by theologies which have discounted human nature. Then, too, the universal habit of generalization is strong, and many of us have most unreasonably lost faith merely because two or three individuals greatly disappointed us. Worse still, some of us have fallen into class hatreds and permitted ourselves to

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believe that all people in power are exploiting us for their own benefit. Until the war came with its beneficent changes there were many who staked their hopes on the revolution of one class against all other classes. These had practically lost faith in God, they had almost forgotten nature with its bounties, and as for history, they turned a deaf ear on all of its admonitions. Luckily, the war has changed all this. For while it has shaken our faith in some of the nations, it has immensely strengthened our belief in the common man, the soldier in the trenches, the worker in the munitions factory, and a thousand others who have toiled incessantly that this might be "the last war of the kings."

Can any one ever doubt human nature again who has seriously meditated on that most dramatic, that most picturesque spectacle of modern times, the march of a hundred thousand exiles from the confines of Siberia into the light of a new Russia? What are our petty trials in comparison? What right have we to discuss the validities of faith who have not undergone half so much for what we claimed to believe? Shall we not dare hope for the best ever contemplated by the soul of man, now that we have

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seen faith survive all the tortures of the most horrible exile ever devised by the governments of men? Why not permit these glorious facts to efface the sad memories of the nations that proved faithless?

Too long we have classified people and creeds together, condemning governments, corporations, churches, and people, in one breath. Let us henceforth put our faith in man, in the race, in human life and all that makes it sound and sweet; while singling out the ideas and systems responsible for the poverty, servitude, and warfare under which the masses have lived. The more faithfully we recognize the human element and lift it up, the more quickly shall "the system" pass. We may lend our support in this way to the new order of things without turning against those who sustained the old. Thus, too, we may abide by the moral law

The method of thought we propose for the solution of the great problem is one that begins with keener observation to determine the facts, and all the salient facts, about life to-day, with its social needs and its wide-spread warfare of several sorts. We must frankly acknowledge what exists, despite our preferences; looking

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through the facts to the immanent tendencies, the implied laws, and the goal or ideals. We must then adapt ourselves to the present concrete situation with far greater earnestness and thoroughness. The direct point of approach which we shall advocate is that of psychology. For, as we hope to show, it is psychology which discloses the deeper sources not only of warfare and of all social evils, but of those promising powers in our nature which offer hope. It is psychology, too, which enables us to work out the questions of non-resistance, neutrality, the social values of Christianity, and many other vital matters. The prime result should be, more light on the possibilities of transmutation or sublimation—that is, “the moral equivalent for war.” Then the psychological point of view will lead us to the spiritual—not the spiritual in the doctrinal sense, but the spiritual in that large sense in which we all long for it when we dream of “the fullness of life.” We shall find new grounds for contentment, hence for faith. Yet these will be philosophical grounds, those appealing to men and women who think for themselves. Our argument will spring, in short, from a certain interpretation of human nature which has little to do with

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conventional ideas of sin, evil, and salvation; it will take a more direct course to a constructive ideal, implying deep trust in the human mind and heart.

In addition to this affirmative faith in human nature, let us also acknowledge afresh that the chief essential is faith in God. We all realize this when told. The great need is to turn about and show by our conduct that we are living accordingly. Here again recent history is more persuasive than all argument. For very nearly the most remarkable result of the whole war is the wide-spread testimony coming from the men who realize most vividly that "war is hell," namely, that they will stake everything whatsoever on the belief that "God exists." If these can see what they have seen, suffer as they have suffered, fight as they have had to fight against the most unlawful devices ever invented by man, and yet return home wounded with the holy name on their lips, shall not we believe too? Would it not be disgraceful to doubt?

If you and I shall come into productive faith, we must make some kind of concerted effort to bring together these great new evidences, we must seek the conditions which invite faith from the one source which truly possesses the

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power to quicken it. Hence we will naturally begin by taking the times for meditation which we foolishly declare impossible. For we must put things in the right order. Faith is a product of our deeper moments, and we must have deeper moments if we would grow. Faith springs from our larger nature, and we need times wherein this nature shall declare itself. The life of our time is replete with evidences which would strengthen our faith, if we would but study the signs of the age. We need not repair to the trenches for this. The new age is all about us. The new psychology is at hand to yield a clue. The social spirit is here with its quickening touch. Let us observe, think, listen, that we may respond to the deeper, more intimate quickenings of this new spirit.

II

TENDENCIES OF THE AGE

THERE is a wide-spread conviction that human progress takes place by cycles or successive epochs. If we had given more attention to history from within we might be able by this time to trace the law of change. It is already clear that periods of great upheaval precede periods of rapid advancement. Thus the Christian era was ushered in. Thus came the Protestant Reformation and the French Revolution. The pessimist would say the world had become as sinful as it could be, while the optimist would interpret the decay in the light of a new moral awakening. However this may be, there is wide-spread testimony to the fact that we are living in one of the great cycles of change to-day.

Even before August, 1914, there were signs and prophecies of the new dispensation. Whatever the premonitory signs, most of us are now

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interested in the events which became so impressive after the first months of battle had shown us that the war was not to be short-lived. We now realize that the memorable date in 1914 was a turning-point in the history of the world. Whereas we were in an age of unrest and dissatisfaction, we are now actually in the profound process of reconstruction. While men and women were once wandering far in quest of new schemes that gave promise of reform, we are now constantly witnessing reforms. The scientific conquests and achievements of the nineteenth century no longer impress us as they did. The period of criticism which led to reaction against the old creeds has given place to a new religious awakening.

It is still too early to read all significant signs of the times. But the new age has been so long in process that many of its tendencies are plain, while some of its lessons are already clear. It is in line with the spirit of the age to keep close to the ground, to face the facts, looking through them to what appears to be the next advance. Taking our clue from this spirit, we may briefly note some of the tendencies likely to guide us in the process of reconstruction.

Ours is a promising, healthy age. We are

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learning how difficult it is to make real progress, and we are not likely to boast for another hundred years. The concealed barbarisms have been brought to the surface, and by this time we probably know the worst. The petty, self-defensive nationalisms have been exposed, and we are looking forward to true internationalism. We are amazed for the moment that the world could stoop so low in zest for supremacy, with its organized hate and its heartless materialism. We know that racial suspicion is likely to survive some generations. But whatever may come, our eyes are open at last. We are not likely to be satisfied with any scheme for utilizing efficiency for the enslavement of men, either in war or commerce. For every new invention calculated to do injury, every plot or underhanded device there must be an offsetting equivalent before mischief can be wrought. Painful indeed have been the lessons, but we are learning them.

Long before the war, ours had come to be a highly external age, an epoch of unsurpassed enterprises, speed manias, big things, big numbers, with an increased love of display and worldliness; but we had begun to protest. It was already an age of unequaled luxury in

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homes, in hotels, aboard ship, in automobiles; but we wondered whether luxury would bring our downfall, as it did to Rome. It was a time when manual workers had become cogs in a great industrial machine, but a reaction was on foot which might have brought civil war had not the greater war intervened. We scarcely realized what it was for a human being to be reduced to a mere unit until we read about men who marched to the battle-field at the mercy of the policy of "blood and iron." This began to seem the real slavery, and we wondered why the soldier had never been regarded as a slave, why we had been so lenient with the officials at home who touch the buttons that set the world afire. More than any event the world has seen, the war has taught the futility of the merely external life, the life in bondage to machines and militarism.

Again, our age is still one of realism in art, the moving picture, the press. Nothing could be more repulsive on the surface. The dancing and dining manias, supplemented by the new era in dress, have intensified this realism. The war for a while made us even more accustomed to sensational news, hardened, less likely to be touched or stirred. Yet mere information and

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expression are often forerunners of wisdom. If the idealism of one age becomes vague and visionary, the realism of the next must expose the rude earth to view. We have not lost the poetry amidst the prose. New forms of art have sprung up amidst the ruins. The moving picture has enforced lessons no sermons could instil. He who would appeal to people must henceforth live in the most intimate touch with his age. The time has passed for criticism from the man who does nothing.

We are more persistently objecting to any one who uses the head at the expense of heart or hand, and we hope the war will persuade every one of the value of working by the sweat of one's brow. We are ready to examine any theory adapted to the step the world is taking now, but we are skeptical of any remote view of life. The best gift conferred by the great idea of evolution is the knowledge that to-day is the result of yesterday and that of countless yesterdays which have witnessed gradual changes. We have learned, as a result, both to think and to work with reference to law, continuity, order, system. We realize that things will remain as they are unless forces are put to work which will act within and through what exists gradually

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to transform it. The gain in thought, in practice, in method, is enormous; and we are now in a position to advance to the plane of wide-spread moral evolution.

Our age is also in high degree empirical. Every man wishes to experience for himself, to see the world, know life, read about it or see it vividly portrayed; then let experience lead the way to theory. We wish to test all vital matters by our own feelings, to travel instead of reading books by those who travel and see merely what they are looking for. We try to "learn by doing" where we once followed imitatively. This is partly because we have learned to discount the dogmas of the past, and partly because we are more practical. We now put all matters to the test of conduct, of life. Hence each of us must experiment, and find a way to productivity. We have carried the spirit of research into almost every field. We hold more matters in solution. We await the results of experience. Accordingly, we are working back to the original sources, the first approaches to life and truth—before the reign of dogma.

The quest for efficiency did not long prove central. For economy of resources, time, money, energy; the training of experts; the division

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of labor; the use of schedules; standardization, and the like—were soon seen to be secondary to essentially human considerations and other ends that are worth while. There must be respect for the individual all along the line, quality must be put above quantity and money. To have higher vocational training there must be renewed interest in the individual in every relation. No reform in the conditions of labor will prove satisfactory which does not include every sort of work, including that of the home, the school, the study, the laboratory. The war has taught us how barbarous may be the uses of efficiency.

Interest in organization has also been reaching its height. No sooner did the industries organize on a vast scale than labor produced offsetting unions. Everything must be organized today. The movement took its rise from beneath, from things mechanical; but the devil is apt to be better drilled than his opponent. In the war we have witnessed this on an enormous scale. We have seen the impossibility of suddenly taking the field with a force to conquer a power that has been ready for a decade. We have done very little as yet to organize for peace as nations have prepared for war. The

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idea of organization has come to stay, but it must be organization in behalf of humanity. We still have a lesson to learn from the fact that conservatives of all schools and nations with selfish motives are always better unified than the liberal and progressive.

This tendency to mobilize has taught us anew that economic factors virtually rule the world. We saw from the beginning that the question of the war would be chiefly one of finance. We have seen even idealists forced to turn to any occupation their hands could find to do. The world has put off as long as it could the economic problems which must be settled before there shall be true peace in the world. It does not follow that "money is king," but the economic issue is at least one of the three or four greatest issues before us to-day.

Meanwhile, there are signs on every hand that this is the social century. Everywhere we are witnessing the good deeds which spring from the new sympathy. Everywhere we feel the beneficent influences of "the social touch." Every vital problem is proving to be fundamentally a social question. This is the testimony of the sciences and of the practical world. Efficiency, we see, must be regarded as only a step toward

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social co-operation. The emphasis is on service, altruism, brotherhood. We all know that some kind of social regeneration is imperative, whether or not it shall take the form of an economic upheaval. There must be justice, the real justice of the moral law; not that of the courts or the purchasable variety. All men must have a fair opportunity, and we must investigate for some time in the empirical spirit to learn what a fair opportunity means. We are more and more on the alert to recognize the type, to encourage each to live and let live. What is true in the small group where this spirit reigns must become true among nations.

To a remarkable degree our age tends toward unity. This was seen long ago in the field of the special sciences, and science has attained unity of results far surpassing those of religion. This movement toward unity is apparent in dress, in plans for social improvement, in the succor rendered when great calamities occur, in the effort for better sanitation. Travel was one of the first aids in this direction. The telegraph, the telephone, the wireless, the press, the moving pictures, have all helped. Whatever occurs is soon known and utilized, despite military precautions and the isolations caused by war.

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Every great event brings the nations nearer, whatever the temporary antagonisms. Every organization bears testimony to this drawing together. We await the one which shall bring the nations together on a basis of brotherhood.

We are also assigning a peculiar value to "life" as the fundamental term. This does not simply mean that experience comes before creeds, instinct before thought, art before science, religion before theology. It means that everything worth while has sprung from a vital impulse and is for the sake of life, should be tested by life: art is for life, truth is for utility or service, and life is more glorious than any ethical scheme. "The fullness of life" is a phrase that now has new meaning. We are seeking life in the elemental and also through greater effort to understand and control the elemental. Bergson has raised the term "life" to the cosmic power and made it even equivalent to the term "God." The term also serves to show the way out of skepticism for those who are feeling the new social touch. "Life" is indeed much more than an "unknowable" behind all natural evolution. We know enough about it to protest against any teaching that is too formal or intellectual. It quickens us to

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return to the original sources of power, and to assign all doctrines to their place.

All these tendencies are parts of the great movement for human solidarity. We are making use of devices which bring the news to our doors because we care so much for humanity. What affects one affects all, even in war-time when the officials do their best to outwit nature. The effect of an event concerning which we have even the most meager news is electrical the world over. It is not the mere fact of a revolution that stirs us, but rather the awakening life of a people long held in subjection yet not crushed. We place less emphasis on kings and emperors as a result. We realize that the truly invincible power is life, not physical force. It is not the most cunning, the physically strongest, the most externally fit and efficient that survive. Life is still life, the moral law still obtains. God still lives!

On the surface we see organized effort to put all power into the hands of the few—the autocrats, financiers, and emperors. Underneath we see the organisms which life uses, we see the effort to make men in actuality “members one of another.” Never were nature’s forces manipulated so skilfully, on land, under the sea, or

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in the air. But never were the efforts so persistent and unremitting to bring all energies into higher use. We need no longer fear materialism or the mechanical philosophy. We intend to enlist the agencies which the prophets of science have disclosed. We have seen the proud manipulators of nature's forces turn more and more to the counsels of thought for their wisdom. The thinkers who have played their silent part in producing war have thereby taught us anew how to wield the power that spells their doom.

Thus while ours has been the most external age the world has seen, it has also in a sense become the most psychological. We have put the emphasis on motives and attitudes with newness of meaning, not long disturbed even when a treaty was scorned as a mere "scrap of paper," and when it looked as if physical force must henceforth be the only basis of dependence. For our emphasis now includes the subconscious, the concealed wish, the unrealized desire, the conflicts of the divided personality; and we are bringing the whole human being into new light. Even the war has been called psychological. Vast sums of money have been spent merely to win a people over to a point of view,

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hundreds of lives have been risked in relatively fruitless air-raids designed to produce a mental effect on people who seemed difficult of assault by guns. Never has suggestion been used on such a vast scale. Never have there been such skilful evasions and denials, now intended to pacify the people at home, now meant for the enemy or the neutral, and now disclosing the real motives of a nation in straits. Certain it is that we must penetrate more deeply into the inner life of nations if we would in the future avoid secret diplomacy and war.

We might even venture the statement that the most striking characteristic of the age is its profound disclosures of the meaning and worth of the inner life amidst tendencies which seem to be going the other way. This is not a merely unwitting disclosure, as if we knew little about the inner life until men began to consider anew what is worth contending for. For a decade or two the growing interest in the inner life had become one of the great signs of the times. This interest has appeared in so many quarters, it implies so many origins, expectations, ideals, that we may well try to interpret it as a direct evidence of the kind of new age that is upon us.

Some of these tendencies are indeed super-

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ficial. Yet we may take them as signs of a wave of spiritual reaction. The interest in psychical subjects, for example, is not limited to any class, but has even enlisted science. Disappointing indeed are the alleged descriptions of the life after death, few indeed are the established facts, so few that the trained mind can find flaws in all the evidences. What signifies is not the reports and books on the subject; but the fact that people read these, that they are so eager to learn, so neglectful of the kind of consolation once offered by the clergy. It is safe to say that belief in the future life has assumed a much more rational form as a result of all this research. Many a person has arrived thereby at convictions which withstand the tests of all external methods.

Out of this interest, in the future life has come a point of view expressed by such men as Sir Oliver Lodge, William James, and Henri Bergson. From this point of view we have been at fault in regarding life or consciousness as a product of nature or the brain, we have been putting the effects before the cause. For life is by no means a mere by-product of the organisms it animates, but the central energy itself. Consciousness is not a sheer emanation of the

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brain, a concealed flame doomed to die out when the heart ceases to beat. Nor is the great life of the cosmos produced by the visible world of substances. Life, to use Bergson's figure, is itself the primal impetus or wave which went forth countless æons ago in productive activity, and has been leaving these visible signs of its power which we see about us all down through the ages of its progress. Consciousness is superior to the instrument it uses. It has given itself a brain wherewith to communicate and to touch the world. Life produced the universe and is akin to consciousness, and life presses on and on, whatever the vicissitudes of its visible forms. It is only one step from this position to the great thought of the universe as the embodiment of spirit, and to the thought of man as a finite spirit manifesting himself by the aid of consciousness through the brain. It thus becomes more feasible to pass in thought to the spiritual world as a world of real substances and causes, the realm in which as spirits we already live.

The great value of the wide-spread influence exerted by William James in his later years is found in the emphasis on experience when tested by practical consequences. The ten-

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dency of this type of thought is to send one to actual human life to observe, compare, estimate, all the while noting practical values. If a belief or theory does not bear practical consequences, we may well set aside this view for one that does bring results. One is thus directed to the sources of life for oneself, counseled to think, to know the real world both without and within. And James did not limit his world to the visible, but included any experience that might imply the existence of a higher order of being. Thus he did much to advance belief in the near-by presence of the spiritual world as the source of higher types of experience. He did not attempt to explain that world, he offered no picture of the whole scene of human experience. But he described various types of inner experience with such sympathy that one came to believe more securely in the realities of the spiritual world. He also made such good descriptions of the varieties of religious experience that the old-time theological views no longer seemed in order.

The prime result of this type of inquiry was that life was put before thought, experience before creeds. That is to say, men have come to believe in a spiritual order of being, in God,

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heaven, the future life, not because of instruction, but because they had certain experiences, guidances, or impulses to pray. The test of the subsequent beliefs is the effort on our part to regain similar experiences. If beliefs and institutions have become formal, let us enter into fresh touch with life, from an inner desire to worship "in spirit and truth." Let us therefore cling to life, even though unable to fit all facts into our theories. Let us give faith all the opportunity it demands to win its great victories. This conviction means that spirit universally comes before form, while form is merely an instrument of spirit, serviceable only so far as it meets our inner needs. It means that to realize the presence of spiritual realities is of more consequence than merely to believe. It gives a new view of life from within, opening a great world of possibilities.

Again, from half a dozen sources we are assured that the mental life of man is far larger than any conscious moment lets us know. For there is a subconscious or "subliminal" region extending out into the mental worlds of other people, into the realms of the psychic and the spiritual. The advantage of this view is that it enables us to account for any number of

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experiences from within the sphere of one's own personality, without assuming that some attendant spirit is whispering in our ears or inducing visions beyond our control. We are learning, too, about disjoined portions of our deeper self and coming to understand experiences of forgotten identity. Such inquiries lead us to question whether we truly know as yet what it means to be a single, consistent self, with a sub-consciousness that follows our consciousness in good and faithful order. If open to heights and depths undreamed of before, if there be doors which we have never learned to open or close, we may stand in need of more comprehensive knowledge which will show our whole relation to the spiritual world. Already we know that this wonderful deeper self is ceaselessly active, reshaping the total subject-matter of our mental life.

Out of these interests we have been steadily gaining the view that explains life by what goes on within us, and so explains it as to bid us look back of appearances to causes. From this point of view we have been able to give a better account of the war, noting the secret schemes which, like the contemptible submarine, work ruin beneath the surface. We have seen how

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much depends in certain quarters on the attempt to ignore facts and motives, with the hope that the world might be won by sheer assertion. Meanwhile, we are all learning afresh the silent power of truth over against every effort to influence public opinion. We find in case of the remarkable awakening in Russia, which brought to the surface long-concealed activities of a noble kind, something like a great racial subconsciousness coming to its own.

While thus learning the enormous power of an idea, for good or ill, we are also learning on psychological grounds that man is social. Thus the whole movement in behalf of the inner life is a confirmation of the social touch. For man psychologically regarded is not by any means isolated. Every fact concerning the subconscious and man's relation to the spiritual world is a social fact. The more searchingly you study man's inner life the more intimately you find it tied in with the mental life of others. As a creature of instincts, emotions, a "ruling passion," his most private sentiment allies him with a mental group, takes him into a social world. There is no way out of his subjective ills save in the larger social life which leads him out of his self-love. The pathway to sal-

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vation or regeneration is the way of social change.

The supreme lesson is, in fact, this great truth concerning our interrelatedness. Knowledge does not necessarily lead to unselfishness and co-operation, but it opens the way. Meanwhile calamity has helped beyond all calculation. The war is in deepest truth only a part of the great social regeneration everywhere in process. We now see once for all that there was need of a social upheaval which should touch every nation and every class to the very depths. The great social issues must be resolved. We can no more settle these from the point of view of a single class, such as that of the manual laborer or the plutocrat, the militarist or the king, than we can resolve the issues by the creed of one institution or church. Man as a social being is both an inner being and an outer; he dwells both in the spiritual world and in the natural. His welfare is moral and spiritual as well as natural or mundane.

It is no longer possible to separate disease, sin, war, or any other evil from the social system out of which it has sprung; no longer in order to propose any remedy which involves the isolation of peace, to be sought by neglecting the

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other essentials such as justice and love. We are all moving forward as partners in a system. Our first obligation is to observe and move with the system in that more intimately thoughtful sense which discloses its deeper, more promising tendencies. For right within the great stream of social tendencies, as in Russia before the revolution, there are already moving the moral and spiritual powers which are to set us free. No man knows when these deeper forces will emerge. We often find it prudent to advance as if they did not function, as if God did not exist. Thus amid exceedingly promising signs of the times we have had to participate in the great war. But meanwhile we are responding even where we do not discern, we are gathering the elements of a more successful faith. In the end our philosophy should take account of these deeper-acting forces so that reliance on them will yield a yet greater impetus in behalf of things ideal.

III

THE PSYCHOLOGY OF WAR

WHEN William James declared that there will always be war, because of contending passions within the human breast, he seemed pessimistic in the extreme. The occasion was a banquet following an international peace conference of several days' duration. Great leaders from the chief nations had spoken eloquently for peace in the eulogistic manner to which we were accustomed before the war. Many of these would now be called pacifists, and their arguments would call for careful discrimination. At that time even the milder peace advocates were triumphant. Professor James was the only speaker whose utterance broke the agreeable atmosphere. One could feel the air grow chilly as he went on. It seemed strange indeed, to those who thought of Mr. James as a lover of his kind, that he should be so skeptical as to cherish such a view. Time has proved that

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he was the only speaker who had anything to say.

Until the great war burst upon us we cherished a most unfortunate misconception. We assumed that man had reached the age of reason and were proceeding on that basis. We knew whole groups of men and women of rational age, we held many highly reasonable ideals, and we supposed the nations had grown up too. For were we not in possession of treaties which bound the nations to respect their mutual rights, did we not look to the Hague tribunal? Did not the growing interest in disarmament mean that we had outgrown war?

Not so, our wise psychologist would have us understand. For primarily man is a creature of instincts, impulses, passions, and only secondarily a devotee of reason. So long as man lives on the impulsive level there will be strife between impulses, emotions, and passions, a strife likely to win the day against reason. While there is conflict within there is likely to be conflict without. Given sufficient provocation, men will rush at one another's throats in the same old barbaric fashion, as if reason were naught. What we must reckon with is human nature.

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James did not, of course, mean that man is a mere creature of sordid and sensuous passion, a prey to the predatory instinct, actuated above all by avarice and greed. He never denied progress in overcoming barbaric habits. Nor did he discount the emotions, as if it were disgraceful to be more actuated by feeling than by intellect. His main emphasis was upon the will, and his psychology of the will was the determining factor in his thought. But the will, he showed, is actuated if not impelled by whatever interests and holds the attention. Most of our human interests come from the level of the desires. The intellect or understanding is only an instrument, not the central or regulative faculty of our nature. The intellect is used for the most part to further our practical interests. Hence it becomes a question of the prevailing incentives to action.

Moreover, most of us are curbed and conventionalized, restrained and repressed in manifold ways, with all that this means in loss of initiative and energy. Instead of "striking while the iron is hot," enlisting our energies, finding some sort of vent for our emotions, we hold back and generate troublesome repressions. These pent-up energies are ready for

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any sort of mischief. There might indeed be "a moral equivalent for war," and if we profited by this profound psychology of the will we would act upon this hint and lose no time in moral preparedness. What James meant was that until the equivalent should be put into universal application war might come upon the world at any time. His hearers did not see the force of his appeal because they still held the old-time theory that man merely awaits the right appeal to reason.

Looking at the matter in the light thus afforded, we remember that the Franco-Prussian War left many dissatisfactions. France had to accept the situation for the time being, but presently raised her army to a higher standard, with keen watchfulness of Germany. Spurred on by motives that dated back at least as far as the time of Frederick the Great and had been enormously intensified by Bismarck's policy of "blood and iron," Germany was preparing for future conflicts. There was also a gathering of national impulses waiting for a favorable opportunity to spread abroad for conquest. What is in process is sure to rush forth into overt action some day. Likewise throughout Europe there were forces gathering

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beneath the surface, secret jealousies, secret diplomacy, secret planning. What one nation did the others did, too, for the world was still on the barbaric level. The nations became burdened in the course of time as individuals are burdened when there is an accumulation of secret or repressed activities. Nothing so menaces the peace of the individual's life as inhibited desires. If the individual is still chiefly a creature of impulse, his impulses will some day throw off the repressions due to rational control and sweep forth to destruction. So in the case of a nation: a slight provocation suffices to set free the seething, pent-up energy.

An individual has advanced no further than his active impulses and repressions indicate. If these have begun to be enlisted in behalf of reason, there is fair prospect that his life will be free from war and that we may depend upon him. But if he is ostensibly in pursuit of rational ends, while ignoring or denying his restrained impulses, nature's readjustment will some time bring his inhibited impulses to the fore. So, too, a nation has advanced only so far as its actual motives indicate, whatever the appearances may be. If there is a concealed militaristic motive, this stronger motive will be in the long

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run triumphant. To rid the world of war there must be reform at the center, the world must know the psychological processes of the nations.

War psychologically regarded is a kind of beneficent illness. Just as in the individual the repressed desires reach a point after a time when nothing can keep them back and nature brings about a reaction, so in the world there are reactions on a vast scale. This is of course not true of all wars, for some are undertaken with the highest motives for the sake of securing national liberty, as in the case of our own Revolution, or for the sake of protecting a weaker or betrayed nation. But the French Revolution was to a large extent a process of imperative moral house-cleaning. Many other wars have come about in the same way. Such wars are not primarily due to external conditions, however miserable these may be, however much they demand reform; but to the inner conflicts which can no longer be held in check. A tyrant, boss or autocrat; a military caste or commercial clique ruling a nation; an old order such as the dominant social force of France prior to the Revolution—is like a ruling dogmatism or autocratic will in an individual. The time comes when this dominion is utterly intolerable and

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must be thrown off. War is indeed inevitable while our psychology is wrong.

It was a sad awakening that brought the world to the acknowledgment of these things. We were judging altogether by appearances and ideals. We supposed it was impossible that these terrible implements of war should ever be used for the purposes for which they were intended. We treated rumors about spies and espionage systems as products of the alarmist mind. We disregarded the menacing fact that a prominent European nation was dominated by a military caste inheriting and profiting by all the efficiencies of the Roman Empire. Assuming that the nations were far too enlightened to carry out any plan for aggressive warfare, we consoled ourselves with the hope that the need for a defensive war would never arise. Hence the whole great war was for the moment a mystery, an absolute shock. Many were entirely unable to reconcile the war with what they took to be the state of the world, with Christian truth and idealism. They were so far from understanding the psychology of the situation that they tried to explain the war by reference to a merely external event. Even now the psychological explanation has barely begun.

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In the end we may conclude that nothing could have been more fortunate than this psychological revolution. For it is compelling us to look the facts and all the facts squarely in the face. Now we know at last that the significant facts are inseparable from those of our entire mental history. For war is one only of several expressions of human nature. It is a human problem in somewhat the same sense that the labor problem is human, that the problems of sin, evil, misery in all its forms, are human. In our efforts to determine the causes of war and make war impossible, we have precisely the same matters to face which confront us when we would conquer any other social disorder.

We might then interpret even Heraclitus's famous saying, "War is the father of all things," psychologically. In human nature in its unregenerate form there is duality of self, there are two voices. The impulses are so numerous, the passions so strong, the emotions so self-centering, the habits so much in league with the lower desires, that the higher side of our nature appears to be in the minority. Whatever is in our nature is likely to be active at any time, and the strongest motive is likely to prevail. Most of us are divided houses. Hence it is

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indeed strife that sends us forth into experience. Once on our long way toward civilization, it is war that again and again impels us to go forth to action. Sometimes the warfare springs from higher than selfish motives. But it is still due to the restlessness, struggle, and repression that can no longer be withheld. Out of this warfare the divine Providence brings a measure of good.

The cure for war calls for deeper self-knowledge, self-direction, and development. If we could somehow identify our wills with the impelling spirit of good in the race as a whole, if we could be lifted above the selfish level, we might gain civilization's ends without war. For the time being we are where we are. What is existent and rampant must be met. We must adapt ourselves to the compelling fact that a nation not yet on the level of reason has to be met where it is. We may well look about for the higher methods, but the fact remains.

Many of us were in a position similar to that of Kant, who tells us that the English skeptic, Hume, awoke him out of "dogmatic slumbers." In a sense our slumbers were worse than dogmatic, for our dogmas were overgrown, as luxuriant grass and running vines conceal pitfalls

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in an old ruin. Gratified by our progress in the arts and sciences, we assumed that the world was so far civilized as to make a relapse into barbarism impossible. Liberal in thought here in America, and weary of dogmas, we deemed the whole world tolerant. We professed great interest in psychology, but we made little use of it, save to support an outgrown system of education, to foster salesmanship, and gratify specialists in laboratories dedicated to measuring sensations. We knew that the teachings of the churches were losing their hold, but we did not seek the inner reasons. We knew, too, that the modern critical movement, "made in Germany," was undermining belief, but that troubled us as little as the Prussian espionage system.

Then came the great psychological awakening. Rudely disturbed out of our sweet dreams of peace, few of us could overcome the shock until we had become somewhat accustomed to the new situation. Indications that the war would be of short duration gave place to the deepening consciousness of its profound significance for the world. In due time we began to look beyond the daily record of horrors for the chief lessons to be learned. External mat-

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ters had to be considered first, and we could not conceal our anxiety lest the foremost so-called neutral nation should be drawn into the fray.

Then came the campaign of preparedness, and the efforts of various types of pacifism to gain the day. These issues well in hand, we turned to the grave questions which arose in quick succession as the epoch of frightfulness grew in intensity. We became accustomed to all news, however terrible. Still failing to learn the psychological lessons, we allowed ourselves to become wrought up, notably when the *Lusitania* was sunk, without doing anything, without finding an affirmative expression of our emotions. Thus we lost moral headway. We seemed to be more actuated by questions of mere national safety and honor than by consideration of the moral wrongs wrought in Europe, of the disregard of the principles of democracy and liberty for which our country was supposed to stand.

Meanwhile, that everybody might begin to view the war from within and learn the deeper lessons, it was necessary for the combatants to linger several seasons in the trenches—so long does it take those who have cherished fond illusions to awaken into productive activity.

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Then, too, in our democratic country, where the free expression of a thousand opinions so often blocks progress, it was necessary to delay still longer. We needed to be awakened into a new sense of national unity as a means of attaining democracy on a higher level. We needed to be aroused not alone by the mere frightfulness, with all that it threatened to plunge us into, but by the spirit of the new dispensation. The war was not in any sense local or merely external, but concerned every nation to the last degree and the last individual.

Some of our fellow-men early charged us with indifference, amid unexampled prosperity and increased facilities for mere pleasure. But after all there are more significant matters than battles and the sinking of ships. To throw off indifference to the news is barely to begin. There are many other matters to be faced and no way out until we face them. Gradually all our traditional judgments concerning the European nations were called in question. We learned that in Russia, once sore distraught by opposing parties and races, there was a new feeling of national unity, a spiritual awakening of real moment making ready for a wide-spread revolution. We realized that England, touched

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to the quick by a great crisis little anticipated, was being stirred out of the conservatism of centuries. In France, where gaiety and the superficial life were said to reign, there began to appear a moral strength, a religious zeal, a quiet constancy which made us question whether we had ever known the French. In Belgium "the soul of a people" won a triumph incomparably greater than any victory with machine-gun or submersible. Memorable too was the spirit of co-operation between the great nations called to battle one by one, guided now by these leaders, now by those, never long by one man or nation alone.

We realized anew that "the times that try men's souls" are not times of unbelief and despair, despite all that is said against war by those who specialize. If malevolent energies are set free to cause whatever ruin they will, higher energies are unloosed too. The faith that emerges from the trenches, the munition-factories and the bereaved homes is a faith to challenge attention. Even the unbeliever is impressed. Presently we see that the faith to inspire these new heroes had already been gathering when the war began. War is an external expression of matters long in process

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beneath the surface and already settled in the domicile of the spirit. What concerns us is not the visible deed, however extensive or terrible; but the life behind, the new pathway along which we shall presently advance. What amazes us is not the mere frightfulness of the engines of war, but the nation which could use foul means when honorable means of making war would not bring success.

We who have not been compelled to take up arms can hardly lag behind those who have caught the new spirit from actual participation. We, too, must consider whether we have any element of our nature so debased that if hard pressed we would resort to frightfulness. Surely the process of self-examination must be exceedingly thorough. The reconstruction can hardly stop with any class, but must touch every individual. Each one who looks into his soul anew to see what is latent can help. From our moments of serious reflection we may then return as from a holiday with the impetus of the man who has found himself.

We are beginning to realize at last that the war was "the inevitable result of a consistent policy on the part of each one of us," as one writer frankly puts it. The same writer goes

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on to say that "neither an overcrowded world, a malignant fate, nor a malicious enemy has brought this war on us." It has come because we still tolerated the mode of life that made it possible, because of the insidious fears, the hidden mistrust, race hatreds, commercial rivalries, together with secret machinations of the militarists who made the most of all these motives. While then it was from the first "an atrocious war," as one of our financiers named it, it was also from the first a benevolent war, since it disclosed "the consistent policy" out of which it arose.

The terrible summons was above all an appeal to each to return to his own. Thus every idle tourist, visitor, or explorer, as well as every reservist, was called to his country and his colors, to test everything anew, from patriotism and the great forms of government to religion and the sacred life of home. When the time again comes to scatter and travel to foreign lands, may the new call find us free from all bitterness and provincialism. It will be no small attainment to substitute brotherly love for the animosities which have been keeping us apart.

What we are concerned with is the total level

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of human society disclosed by the sad fact that such a war was possible, after all the preaching, the idealisms, the treaties, the Hague tribunal. We may well face the facts without flinching, not pessimistic, not skeptical, but with the determination to see society as it is and see it whole. The gain is enormous if we realize that the world really was not civilized, not cultured, not Christian; that only individuals here and there were Christians. Time is too precious for lamentations. Real facts are so much more valuable than theories founded on dreams that we may count ourselves highly fortunate. We know at last where to begin, if we would rid the world of war. We must meet the whole human situation precisely where it is, without misconception or evasion, without ungrounded hopes, always making allowances for those deep-lying activities which work wonders, as in the case of the Russian revolution.

Instead of advocating peace in general, and inveighing against war in general, we may now strike at the vital center. For we see that a nation in the stage of anxious jealousy, with hidden schemes and unrelenting militarism likely to lapse into barbarism, is where these mental processes indicate, not on its pretended

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level of friendship, and that it must be so regarded. It will not even suffice to have a league to enforce peace, if this shall mean new repressions or concealed intentions likely to produce discord. If, for example, a nation just rising from the stinging blows of defeat cherishes hatreds gathered during the war, these repressed animosities must be taken into account. If rational methods do not wholly displace them, they may gather headway during a generation. Nations that feel hate do not readily throw it off. Those that teach even their children to cherish hate and to pray for vengeance upon the nation which chanced to spoil a long-cherished plan, are as much to be reckoned with as those that build ships and airplanes. An enforced peace or even a treaty may be merely a blind. Nations are governed by what they really feel, not by what they claim to feel. We need a league to enforce peace only so far as we are not yet able to trust. A nation that distrusts others may not be guiltless itself. Any external arrangement or treaty is in a sense a makeshift or device. What we need is an adequate moral equivalent for the scheming which generates more trouble the moment the latest war is over.

If it appear that man is incurably a creature

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of impulse and passion, so far as his earthly career is concerned, then let us proceed accordingly, whatever military preparedness may be required. But we have made little effort to attain the age of reason. We begin in the wrong way. We assume that men ought to listen to reason, even though they do not. Our theories appeal to us with such force that we are sure everybody will accept them as soon as our views are plainly stated. Our educational systems are based on the assumption that the intellect is the ruling power in man. Hence we spend our time trying to do the impossible.

In other connections we are much more intelligent. If we wish to gain a point with a man, we invite him to dine, we appeal to his senses to the best of our ability, before we broach the crucial matter. The plays people enjoy, the novels they read, the newspapers they tolerate, and a hundred other matters give evidence of the mental level thus far attained. We are fairly wise concerning matters of the heart, and not many of us cherish illusions concerning the moral life of our time. But then we turn about and expect people to accept religious doctrines out of the air, we expect religion or some other social force to

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perform miracles for the race while we sleep. We foster the illusion that the same people who are plainly on the impulsive and emotional levels when it is a question of being fed or amused are going to turn about and act like lovers of the calmest and sanest reason.

We cannot too strongly insist that the present great awakening will prove deeply significant for the life of the spirit. For it will give us a great new impetus in the study of history and of human nature when we learn that neither in point of origin nor in point of approach is man primarily intellectual. For example, man has deep-stirring emotions, inner needs, experiences, long before he takes interest in doctrines or creeds. Throughout history and to-day it is what he desires or loves, not what he believes, that signifies. His beliefs are more or less adequate expressions of what he has lived through. Hence to appeal to him you must approach him on the side of his affections, appeal to his inner life. To the end of time this will be the case, even when the level of his desires is lifted above war. To the end of time the will rather than the intellect will be the center of his nature. Thus even the age of reason which is yet

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to dawn will be subordinate to the spirit which will call it into being.

We need not look beyond this atrocious war to find evidences that the intellect is an instrument rather than the guiding power. All the intellectual forces the nations could summon have been used to beat the adversary, because of the will-to-power on the one side, and the will-to-conquer for the moral ideal on the other. Behind all the rivalry of guns and airplanes has been the rivalry of ideas. Never have such efforts been put forth to win people by sheer propagandism. Never has news been so skillfully manipulated. The submarine was the last device of a nation determined to win by skill in the mobilization of ideas. Scholars, clergymen, social democrats, and all, were persuaded by the same subtle innuendo. All were compelled to do homage to the state as a great psychological entity of more value than all the virtues in the world. Even an obvious defeat entailing vast losses in men and guns was interpreted to mean a masterly bit of strategy. Every possible malicious motive was attributed to the opposing nations in order to sustain the enormous idea of the superman.

It would be possible to exaggerate the in-

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fluence of the ideas which had been gathering for more than a century, the ideas which at length inspired Nietzsche and the other prophets of "the mailed fist." For most of these ideas had a noble origin in the minds of Kant, Fichte, Hegel, and the others; and these were all great men. Nevertheless, these same noble men argued with great calmness of conviction to show that all things of value in the world and in Christianity culminated in Germany. The idea of the superman, of the *Kultur* which should rule the world, was growing even then. All that was needed to produce the war was a degradation of these ideas to mundane motives and a union with the policy of "blood and iron" which should make them externally efficient. The German thinkers were not to blame. It was the materialism of the latter half of the nineteenth century which supplied the motive. It was the genius of the physical sciences that provided the machines. Thus the war brought to the surface the worst elements of German philosophy, that the true Germans, the people at large, might in the future recover the best.

What we object to, therefore, is not the intellect, not the idea or national affirmativeness, or even the sway of national motives. In fact,

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it is those who have most skilfully used all these means who have best taught us how to proceed. The psychological machinery is in itself thoroughly good. What we object to is the degradation of reason and the enslavement of people to an idea. In the face of this vast misuse of efficiency, with its system of spies, its aids derived from chemistry and the genius of inventors, we had to confess ourselves impotent at first. As supposed prophets of reason and of Christian love we have not been even half so well organized. Had it not been for the safety granted us by the British fleet during the first years of the war, even after our own country declared war, we would have been at the mercy of this organized skill with scarcely anything to rival it save in the inhibitive moral zeal which we had been storing away from the day Belgium was invaded. We may be grateful indeed for the opportunity kind fortune gave us quietly to study the situation, to learn its real animus.

Even Russia under the old system displayed greater moral unity and efficiency than we, while we were praising peace and trying to be neutral. For Russia could abolish *vodka* in a day, while we had all the concealed devices of

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the liquor traffic to try to contend with; Russia could summon vast forces to meet a national peril, while we were entertained by Senators, Representatives, and pacifists who cherished self-assertion above democracy. It was Russia at last that gave us the final example of true national unity. Well may we meditate on the psychological history of our nation since August, 1914.

IV

THE HIGHER RESISTANCE

MANY good things have been said about non-resistance since the great war burst upon us. The fact that the subject has been ardently discussed is evidence that the principle is not yet understood. But the discussion has tended on the whole to externalities. The critics think they have disposed of the matter by showing the futility of passive acquiescence in times of war. To be non-resistant is to be some sort of peace advocate, and just now pacifists are in disfavor. Non-resistance might be practical if we were regenerated, if we lived under an ideal order of society, so other critics assure us. Meanwhile, the only sensible course is to adapt ourselves to this mundane order, leaving visionary ideals for some remote period when human nature shall be radically different.

It is not a time, however, for mere generalities. If it were a question of pacifism, we would

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need to point out that pacifists are distributed through the whole series of human attitudes from the weak-kneed man who would run from trouble, the easy-going conservative who wants things to remain precisely as they are, and the peace advocate who thinks that the sending out of "good thoughts" is sufficient, up to the virile and the fighting pacifist. Surely we should not classify under the same head those mortals who blocked preparedness in our land for two years—when we might have been making ready to do our part in stopping the slaughter in Europe—with such high-minded people as the Friends, who, never guilty of treason, have done so much for peace in the world. Nor should the American pacifists whose activities became indistinguishable at last from pro-Teutonism be confused with such Englishmen as Mr. Wells, who, having avowed himself "an extreme pacifist," goes on to say that he is "against the man who first takes up the weapon," and then expresses his conviction that the war must be fought to a finish so as to end the horrible thing forever. Personally, I have failed to find so much as one pacifist who did not begin to qualify his doctrine before he had spoken half an hour. It was pleasing to see how many

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changed their attitude after President Wilson made his great address to Congress.

As matter of fact, pacifism in all its forms belongs in one "universe of discourse," while the question of non-resistance pertains to another. To discredit pacifism is not to settle the age-long issues of the Christian gospel. We have scarcely touched the matter when we discount non-resistance, as if it meant willingness to be imposed on, passivity with respect to the existence of evil in the world. Nor do we dispose of the matter by discounting the gentler virtues, after the manner of Nietzsche, as if these virtues were alone eligible in India or in some ideal state yet to be. We may consider the question with Tolstoy and still realize that it is not settled. The Friends have stood admirably for the principle, and yet it is a question whether we in America could follow those conscientious objectors in England who have gone to jail rather than take orders from a military official. Our solution must be positive, affirmative; not one that leads us to stand apart in an hour of national peril. It were a pity to judge the gospel by those who disavow patriotism, as if that were what Christianity means.

To understand the matter, we may confident-

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ly say, is to begin by approaching it psychologically, putting other disputed issues aside for the moment. We cannot expect to see the force of non-resistance as a social factor unless we have tested it in the realm of inner experience. To avoid misapprehension, let us translate the idea into positive terms and regard it anew as the higher resistance.

First let us ask what it means to resist. To answer is to realize afresh that we are creatures not only of habit, but of instinct, impulse, emotion. Note, for example, how strong is the impulse to strike back, to render blow for blow in response to the instinct of self-preservation. It is not strange that men came to believe that "might makes right," nor that the world still in a measure defends the idea that "necessity knows no law." Valor and success seem to pertain to the most cunning and the most strong. Physical force is apparently the supreme power of the world, and the philosophy of evolution seems to prove that this has always been the case: "the survival of the fittest" is the persistence of the strongest. The fierce struggle for existence out of which we have emerged naturally leads us all to this conclusion. Then, too, the tendency "to get even" is active

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among individuals, while among nations the tendency to make reprisals is still strong. By the time we have conquered our self-defensiveness as a physical principle, we have begun to wield other weapons such as winged and biting words, words full of hatred and sarcasm. There are infinite ways of hitting back. Intellectually we defend ourselves to the limit. Pride enters when other motives fail. Multi-form indeed are our ways of resisting on the lower level. Generally speaking, we tend to give like for like. It is not easy to draw lines of distinction between offensive and defensive resistance.

What now does it mean to abstain? In the face of these almost endless ways of returning an eye for an eye, it means greatly strengthened effort of another sort. Nothing is easier than to respond to an impulse and hit back. To return a blow for a blow is so simple that, psychologically speaking, obedience means acquiescence in conventional modes of response. But to check the impulse and express higher power is another matter. To inhibit hatred, for example, and manifest love for one's enemies is no slight attainment. Such conduct implies self-knowledge, inner control, the adoption of a

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spiritual standard. It means that one takes exception to habit, instinct, impulse, emotion, in each case selecting nobler motives and higher forms of expression. There is nothing weak in a victory like this. To control one's spirit is indeed greater than to take a city. Hence when we see a man refraining from external deeds or "going the second mile," we may well consider what lies behind.

It is long before we gain the idea in all seriousness as a mode of action that applies all along the line. So strong is habit that we ordinarily act before we think, then defend our action as if justifiable. When our personal interests are assailed we believe no one will care for them unless we do, so we adopt the usual methods of self-protection. Knowledge of human society and of history seems to justify us in this regard for "number one." On the other hand, to entertain the feasibility of the higher resistance is to call in question a whole horizon of motives apparently supported on the best ground. To take a stand in favor of the higher resistance means, in fact, to ally oneself with a different order of being, seriously to contemplate for the first time the powers that make for success in the spiritual life.

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Man is essentially a reactive being. He makes some sort of response to environment and the events that arise within it, whatever the character of the event and whatever his state of mind. Psychologically speaking, his responses can best be described as resistances. Even the most passive state of mind is in a sense a resistance. It is measured by what it does, not by what it refrains from or neglects. We also judge it by the motives which prompted it, and by the external results to which it leads. But even when it is a merely habitual response to a deed which prompts a person to render blow for blow, it is primarily active resistance. The response is to be understood in accordance with the external event, such as a deed expressing anger, which called it forth; the impulses or other promptings active in making the response, such as a triumphant temptation to strike back; and in relation to other activities within the self which might have overcome the temptation had they been stronger. In case of the higher resistance, therefore, the center of interest lies in the intervening activity from within the self which had the power to check both the temptation and the resulting action which it would have secured. To understand the higher re-

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sistance we need to take account of the nature of the self and all the nobler social influences by which the self may be strengthened in its effort to conquer temptation.

Hence our inquiry naturally turns upon a study of mental attitudes and the activities by which they are reinforced. There is often an impressive difference between the acquiescent attitude and the affirmative. To yield in spirit may be to become greatly disquieted, to express oneself in violent action, as when one strikes a blow. Here is a typical case of resistance as the world views it. Not to yield in spirit is to exercise sufficient power to inhibit any instinct, habit, impulse, emotion, or idea tending to encourage "a blow for a blow"; hence to be in the affirmative attitude, hence to refrain from indulging in the deed which the world knows as resistance. The affirmative attitude as here interpreted is the one that expresses the larger, truer, nobler self, whatever the external conduct may be. Ordinarily, what the world calls resistance debases the self.

The affirmative attitude is a power because adopted by the individual through alliance with all the energies of his better selfhood. It expresses true courage, moral conviction,

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fidelity to truth, loyalty to humanity, faith in God. In a negative attitude one sinks into self—that is, into a part of the self, that part which fears to question tradition, social precedent, habit, and the rest. To be whole, to call the entire self into action, is to look abroad and above with the realization that the virtues are social forces, too, that God is on the side of the right. In the affirmative attitude one always takes exception, one faces the multitude, with the odds apparently in favor of custom, temptation, and the long list of habitual impulses. Reason is nearly always in the minority when its work begins. Love faces a world of hate.

Sincerity, any virtue still in debate would serve to illustrate the contrast. We are apt to discount sincerity when it is a question of conventional society; we discount honesty in the business world. But what a power sincerity is in the world where conventionality rules! what a power honesty is even in the business world! We do not praise the clergyman who withholds his real views while expounding doctrines which he has outgrown: we note what a power he would be were he to come forth with what in his heart he truly believes. We go out of our

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way to patronize the honest tradesman. We know that if he fails it is for other reasons. There is a power in such virtues scarcely to be measured. In every branch of human society one finds evidences of the silent operation of these powers. By daring to take a stand in their favor one concentrates upon a single ideal which might otherwise be overcome. Thus all the forces that make for true success belong with the affirmative attitude.

If, for example, a critic or alleged enemy accuses me unjustly, I need say nothing at first. What I should do is to ask myself what is true from the point of view of fact and the right. By so doing I shift my center of activity and identify myself with this the greater power which is able to dispel the falsity. An attempt at self-defense would be an expression of weakness, a confession of guilt or partial guilt. People do not need to deny what is not true. We may well be suspicious when people stoutly protest that there is no truth in a personal judgment passed upon them, especially if they seem very anxious to try one line of defense after another, that they may quickly settle the matter and change the subject. Such protestations are usually calculated to mislead.

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They are like the "inspired news" sent forth by a defeated nation and intended to distract attention from a great loss suffered on land or sea. Had there been no defeat there would be no reason to deny it, or to circulate a report of alleged victory. The real victor need not advertise.

In brief, truth has an enormous power in the world. To become aware of the evidences is to find ourselves absorbed in an investigation so engaging that there is no longer room for denials. It is not only impossible to keep the truth from the people for any considerable length of time, even where there is persistent effort to mislead by sending out inspired news, but error tries to outdistance truth in its effort to set matters right. The head that wears a crown is not the only one that is uneasy. It is not alone murder that "will out." Conscience is a universal irritant. It is only a minority of the people that can be misled all of the time. The strong nation is not the one that steadily misinforms the people and imprisons those who dare to question the governmental policy, not the one that breaks international law and resorts to stabs in the back through the air and under the sea; it is the one that dares to stand by what is right even when pressed to the limit.

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Most of all, note the impressiveness of silence. Other things being equal, nothing so piques our curiosity as the reserve of one who refuses to talk when action is customary. One does not mean mere "watchful waiting." That is a device to be considered in another connection. One now means the more positive abstinence sometimes condemned as sheer folly but enlisting the admiration of the thoughtful onlooker. Depth of thought requires a large measure of the silence which abstains. To act quickly is, for most of us, to act impulsively; hence we foster the habit of "walking alone" if we are seriously bent on avoiding mistakes. The profound man abstains in the face of unjust accusation and hostility because he is in touch with a higher level of power. He refrains because he is not serving two masters.

Strictly speaking, it is never a question of external conduct. Whether we express ourselves outwardly or refrain from visible deeds, it is a question of the interior attitude or spirit. The gospel does not bid men refrain from the use of physical means. It counsels them to avoid malice, the sentiment of revenge. It advises every man to begin with himself, to purify his own thoughts and desires, overcome

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his lusts, his envy, jealousy, anger, hatred, and every incentive to action in league with the old law of an eye for an eye. It shows how easy it is merely to resist as the world counts resistance, to love those who love us, and work with those who are on our side. The basest villain could do that. What is worthy of a man is what the gospel asks us to consider and to act upon.

One might give the cloak also or walk the second mile, or one might not. That would be a minor matter. All would depend upon the purpose in view. If the one who ungraciously received the first gift should be proffered the cloak also, it might be well for his good to make the offer. To go the second mile might be to help a brother to get something out of his system. He who has conquered his spirit is in a position to use external means aright. He who has not yet conquered his spirit is a victim of circumstances and his deeds have no particular significance.

The sermon on the mount is not a catalogue of external deeds mete for all occasions. It affords a rule for the human spirit, indicating what must be conquered, what favored. Condemnation should be met with forgiveness and equanimity. It will fall upon every one of us

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sooner or later, whatever we do or say, whoever we are. Persecution may come too. Every one encounters it who valiantly espouses a genuine cause. There is every reason to be patient. We should avoid all ill-will. Life is too full of opportunities to afford time to answer one's critics. There is a higher justice than that of the courts, and its power is invincible. The laborer is worthy of his hire and will receive it. The divine Providence is over all, even over the least of considerations in the humblest life. It is love that makes might. To espouse love as a gospel is to have a positive program. The difficulty is that so little has been done in all the Christian centuries to bring together the individuals who affirm the law of love.

It is not primarily a question of contrasted lines of action, inner or outer, but of lesser and greater goods and the ultimate purpose to be attained. Hence one should look for consistency not in a person's deeds, but in his spirit, this personality and life-purpose. A weak-minded person will be weak and vacillating in nearly all his actions. A master man will make a great success of the higher resistance. Always in a person of pronounced character we feel

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the power of the man above his deeds. In case of the spiritually quickened we feel that behind the gentle virtues and the wise tenderness there is the strength of Almighty God. "God and one make a majority." He who thus makes the venture against all odds is continually doing the unexpected. The greatest instance of this is in the case of the Master, who utters gentle words of affection when the multitude anticipates positive condemnation of the sinner, who comes forth with vigorous utterances when meeting blind guides and hypocrites of whom the crowd approves. The climax comes when he submits to arrest and undergoes crucifixion, instead of escaping through the crowd. Never was an apparently weak thing done in such a strong way. It is not the death on the cross that signifies, but the great convincing life that went forth.

In actual life we often approximate the gospel without realizing it. That is, we are quick to adapt ourselves to the situation. Sometimes we use gentle persuasion. Again, everybody agrees that a violently insane person must be restrained. We employ policemen and other wielders of force of various kinds to be used with discretion upon occasion. When a great

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flood occurs or when a conflagration breaks out, we adopt regulations which we would object to when martial law is out of order. In our homes we are sometimes in a state of unstable equilibrium because of needed adjustments to varying conditions. On principle we may object to all coercive methods, to all severe discipline and any sort of punishment; yet we must continually adapt ourselves to the occasion, when wilful children are in evidence. Most of the time we are in process of approximation to our ideals. It is plainly impossible to enforce a principle apart from the conditions to which it must be adapted.

Sometimes the best way to help a person, young or old, who is proceeding clumsily is to withhold advice and grant the full opportunity of experience with all its mistakes; again, there are excellent reasons for intervening. Sometimes we depend on the power of example to enlighten others; again, we come forward with precepts even though we are unable fully to live by them. We follow different plans of service on different occasions in responding to the same persons, according to the guidance that applies to the case at hand. All these apparent inconsistencies spring from an inner prompting

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to come as near the ideal as we can, and to let our conduct correspond with the need of those whom we serve. If one's attitude is positive, there will be a tendency steadily to advance in the mode of expressing the ideal. Thus higher and higher forms of resistance will disclose themselves. At last we will be able in many an instance to give love for hate, to turn away wrath by a "soft answer," to prevent a quarrel by declining to join, to conquer impatience and anger by "counting ten," and to "overcome evil with good."

On the ground that precaution invites attack some have approached the matter by leaving their possessions unguarded. A wise man who was criticized for leaving his city house in summer-time as if occupied, with the shades up and every evidence of the usual activity, replied that this is the way to avoid trouble from marauders. Some have found it feasible to leave windows and doors unlocked the year round, even in a country place where a thief might steal in unobserved. But it is not the adoption of a given external custom that admits us to the principle. Given an honest people so living as to invite honesty in the case of tourists from other lands, the unlocked doors and windows may be expres-

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sions of the national attitude. This is noticeable among frank-hearted peasants like the Norwegians. He would be mean indeed who should take advantage of such a people. But one cannot imitate; one must have the spirit from which such results spring. To avoid precautions among other peoples might be to invite wrong-doing.

Because freedom and openness have succeeded in a small group or among peasant people, it does not follow that one could apply the same method on a large scale among nations not yet imbued with the Christian spirit. Sometimes the theoretical opponents of war argue for non-resistance on the ground that all war is wrong, and that consequently no effort should be made either to prepare or to defend the nation. All who believe in preparedness of whatever kind are assailed because, in general, "war is wrong," or on the supposition that the nation which prepares for war will surely invite it. But there is no thoroughgoing effort to understand the nations psychologically and provide a moral equivalent sure to succeed. The result is sheer non-resistance, and the critics are right when they discount this as impractical.

As matter of fact, the man who prepares for

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war may be far more opposed to war than the pacifist. The crucial matter is, adaptation to the world as it is, with all its passions and jealousies, its concealed plans and ambitions. The rational idealist takes these into account, as heartily as he dislikes them. He cannot start with such an idea as hatred of war and shape all his activities by that. He must begin by considering what is before him to be met. If impulses prevail which imply that "necessity knows no law," and treaties are "mere scraps of paper," he must prepare, however strong his dislike of the entire system by which they are intrenched. The true idealist therefore begins by preparing to conquer his own spirit.

The Quaker substantiates his doctrine of the higher resistance by profound belief in the direct guidance of the inward light. He consequently has a positive program to offer. He listens for the voice of the Holy Spirit, not to rid his mind, as if passivity were the world's great power; he seeks the silences of Friends' meeting to learn the Spirit's direct way to the highest end. Externalities are awkward, obscure, and complex; the way of the inner life is as direct as wisdom can make it amid the conflicting forces of the outward world. Hence it includes

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higher forms of power. In brief, the higher resistance springs from God. To attain it in genuine efficiency we need to make a complete transfer of allegiance from dependence on outward things to the things of the Spirit.

Meanwhile, as disciples of the higher resistance, learning to use it more and more, looking forward to a time when a whole nation shall employ it, we may well bear in mind that our opponents are men who virtually assume that man, not God, is the decisive being in the world. Hence we must be prepared to meet officiousness, cunning, and a host of conservative forces. To have true faith is to see that all things change, when they change permanently, from within outward, according to the divine order, and by means of more powers than we mortals ever bring entirely under control. Hence it is ever a question of going back as nearly as we can to the sources. To employ the higher resistance is indeed to begin with causes, to move as nearly in line as we can with the spiritual powers acting from within outward. Were we able to penetrate far enough back, we might move with those deeper forces beneath the surface which, as in the case of Russia, are assembling to cast off the old order.

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The question whether the higher resistance would work in the case of war is absurd if discussed by itself. It might work even now in the case of quarrels among nations with moderation enough to consider their difficulties for a year before taking action. But the recent instance, when a dispute arose between Austria and Serbia, was enormously complicated by the near-by presence of more powerful nations ready to intervene at a moment's notice, as soon as an excuse for war might offer. We had not trained ourselves as instruments of a higher resistance sufficient to overcome Prussian militarism without force of arms. And God does not intervene to prevent a war. It would be unreasonable to expect a whole nation to start out and make application of a principle which had not yet been grasped and successfully applied by individuals. However we look at the matter, we are sent home to ourselves, to begin where we are to-day.

Is there any reason for being less affirmative, less active because one believes in the higher resistance? Should we not rather say that such resistance is in line with the decisive powers of the world? May we not confidently declare that from the affirmative spirit springs the

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greatest deeds the world ever witnesses? If so, each of us will naturally concentrate on those powers of the spirit which most directly help us to co-operate with the right and the true, those that make it possible for us to be morally productive. For the higher resistance is very far from being mere receptivity. It is co-operative activity of very high power. It is not only productive in the realm of ideas, as a social and educational power, but leads to immediately practical adaptation to the external order of the world. Indeed, the philosophy of the higher resistance may be said to be the only one that holds out a hope for the conversion of the whole world.

V

THE MORAL VALUES

OUR study of the higher resistance has brought the discussion to the point where the moral attitude appears in a stronger and far more promising light. Yet bearing in mind the central difficulty disclosed by the psychological analysis of war, we need to look still further for inhibitions due to the vast complexity of motives making for and against war. Luckily for our nation, many of the moral impediments were removed when we passed out of a state of "benevolent neutrality" to participate with the allies. What remains is that deeper, more intimate study of neutrality which discloses its relation to the inner life. Our attitude of benevolent abstention and liberalism was so far-reaching that we may seriously question whether all the issues have come to the fore.

While neutrality may be adopted by nations for prudential reasons or because no other

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course is possible while warring nations of great power are close at hand, neutrality in the individual is a moral question demanding the earliest possible solution. One cannot, indeed, be indifferent for a moment concerning matters of right and wrong, even while the government is deciding what course is wisest for the nation as a whole. In thought at least there can be moral protest from the start, with the first invasion of a country not at war, with every atrocity committed, each time a merchant ship or fishing vessel is torpedoed, and thus on through a long list of acts morally wrong, whatever the custom among nations. For the individual's attitude does not remain moral if even thought is checked, to say nothing of the impeding of moral emotions. Even if for the moment we say, "My country, right or wrong," we must qualify if we shall do our part to keep the nation pure whenever alien motives intervene. It is the very nature of the moral attitude to divide the universe by the sharpest possible lines of distinction. To be moral is to take sides sooner or later in thought, in attitude, in will, in deed; and to stand valiantly by the side determined on as right. By contrast, neutrality proves to be as weak as the pale liberalism with

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which we were so widely inflicted before the war, or the supine optimism which ignored the evils of the world.

There are indeed various preliminary matters to be considered. Experience teaches us, for example, how difficult it is to discern another's true motive. One may withhold dissent while seeking evidence. Life leads us to be far more cautious in our judgment as time goes on. To be a truth-lover is to be open-minded, subject to changes of view. We are all called on at times to be as impartial as the judge who cannot be influenced from the path of duty and the right. There are times for disinterestedness, if we shall maintain high standards of friendship and service. We reserve the right to be impersonal when we can attain the greater good thereby. We try to be more fair and dispassionate, and this effort is a long process with some of us. There is a sense, too, in which with the Stoics we may be citizens of the world while still truly patriotic.

Yet all these are positive considerations, and should not be confused with neutrality. We withhold judgment for a time only. We adopt an impartial attitude that we may presently arrive at a decision. We are disinterested be-

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cause we love our fellow-men above self. To be dispassionate is to adopt a higher standard. Our attitude is significant because of what we have overcome, through the purpose in view. To become increasingly moral is to grow in passion for the great ends. What we discount is the passion that befogs the vision and is selfish. We try to lose self in order to find it, not to limp along without it as if to be unselfish were to become neutral. All moral progress is from the indeterminate or neutral to the determinate or positive.

It is an old saying that "he who hesitates is lost." The same is true of the temporizer. Eventually one who compromises is worse than "lost," for one may acquire a habit of vacillation that will weaken the whole of life. The New England conscience in one of its forms is a sad result of this neutrality. As matters go in this world, we cannot wait forever for evidences, for pros and cons. Objections might be raised without limit, and there would always be ground for suspending judgment. Thus the liberalism and tolerance overpraised in our land would, if carried to the limit, unbalance us all. To adopt a course may be to change after a time. But if we have launched ourselves with

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firm initiative we have been gaining all the way. Now at last we have a vigorous antithesis by which to compare our actions with those of others. The will is made moral by making the venture. Sometimes the moral individual must plunge in "though all the way be dark."

We also recognize that each must be somebody in particular, must stand for definite interests and activities. Thus loyalty to a party, a "cause," the state and nation, a club, union, or church, means the neglect of some possibilities that we may make sure headway with a few others accepted for all we can put into them. All practical demands lead to such concentration. To succeed, to acquire character, we take sides "for better or worse." Through "thick and thin" we agree to stand by our partners. It would be futile to be a mere investigator, always trying to make up one's mind. The man who stands positively for a point of view, even though it later prove erroneous, has a contribution to make to his time. Thus although Nietzsche failed to understand Christianity and was so far wrong in many ways that he lost his reason, nevertheless he taught the world a lesson by his critique of the milder

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virtues and his praise of the will-to-power. Thus Hobbes with his false notions of human nature taught the England of his day a lesson because eloquently positive in describing the state of primitive man. Any one who "arrives," who does things "up brown" is so far an instructive success. It sometimes matters less what we do than how we do it.

The principle becomes still more clear when we examine a given element of our nature, the intellect, which stands for impartiality. The will takes sides. So do all the emotions, in fact every prompting from passion to religious zeal and the moral sentiment. The intellect intervenes and says, "Wait." Hence we investigate, observe, gather facts, note connections, draw cautious inferences. Many occupations call for elaborate and thorough development of this side of our nature. Yet even in scientific fields the mere pursuit of facts and laws would become intolerable. To become proficient one must limit the field of interest more and more, even with the possibility of becoming narrow. To win the highest honors one must select a sharply defined point of view and maintain it by sheer persuasiveness against all criticism. Almost arbitrarily at times one must rule out

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evidence. Thus it is loyalty to a purpose that secures intellectual success.

We witness the worst effects of intellectual neutrality in the case of people who may be classified as mere liberals, people who are just intellectual enough without being able to contribute to the thought of the time. They have heard so much about open-mindedness that they have made this an end in itself. Impressed by the narrowing effect of creeds and dogmas, they have thrown off all allegiance to the church, and have set out in quest of the spirit in contrast with all forms, creeds, and rituals. Reacting against the particular, they profess themselves lovers of "the universal," unmindful of the truth that the universal must be full of content, grounded in the particular, in order to be either practical or rational. With Whitman, "afoot and light-hearted," they take to "the open road" without having any place to go. With Emerson, they keep "aloof from all moorings and afloat" without the saving "love of truth" which in the great sage of Concord was so strong. They are, in fine, like those impossible mothers of whom the Hindus tell us, who are supposed to love all children equally well.

Just as our goodness "must have some edge to

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it, else it is none," so we must espouse a doctrine or party to see the truth in any other doctrine or party. To be neutral is to be negligible, nondescript, lukewarm, always going somewhere (with Bergson) but never knowing where one is going. Moreover, a peculiar kind of self-deception is involved. One seems to be virtuous because unattached. But in deepest truth "no man can serve two masters," to say nothing of trying to serve a hundred. We always hate the one or the other, whatever our pretensions. While claiming to be in pursuit of the true and the good wherever found, we may in reality be guilty of the most barefaced partisanship. Your supposedly impersonal lover of universal truth turns out to be the most ardent devotee of persons. The one who claims to love all mankind as brothers may prove to be intensely loyal to a certain class, and full of bitterness for the reigning class. Thus an ostensible program for the enfranchisement of all mankind proves to be a league for securing privileges for one class at the expense of all others.

When unmasked we are all partisan and personal. This is not a lamentable fact, but a truth of our deeper nature, seriously misunderstood by those who put the emphasis on the

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intellect which belongs on the heart. Note, for example, that with the breaking out of war a German was first a German the wide world over, even though he had given allegiance to socialism or espoused some other cause for the benefit of the race, even though he was a man of learning supposably dedicated to universal truth and the cause of education. The case is more pronounced, perhaps, because of the Teutonic theory of the state as an entity above all individuals, because the virtue of obedience is overdone, and because the military class has been dominant. But in other connections every nation or people exhibits its equivalent loyalties, notably the Jewish race. "Blood is thicker than water." Love of one's own stricken nation gains the ascendancy over every other affection. Love for humanity is allowed to wane. For the time being there is little love of truth in the universal sense: that is now true which seems to guarantee success and helps to maintain the national spirit. Even God is neglected unless He can be persuaded to be on the nation's side. The more persistently the nation is attacked the more one's loyalties increase. Thus on provocation love changes into the most intense partisanship.

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How far may we rightly follow this strong attachment for country, home, family, and all that pertains to local interests? The matter becomes a serious one when we realize that in our day many are inclined to go to violent extremes, for or against patriotism.

There are those who profess to dispense with patriotism altogether, who assure us that all national sentiments must cease, and that love for our human brothers in general shall absolutely prevail over racial or other partisan interests. That is, all should become "citizens of the world," striving for world-peace, or for socialism in place of nationalism. The result would be the disbanding of all political parties, the giving up of all local allegiances, all special affections pertaining to a given race, such as the Anglo-Saxon. In the intellectual world mere love of truth would be the rule. In the realm of ethics it would mean justice at large in contrast with any particular claim. In the sphere of personal affection it would mean equal love for all, and every child would be devotedly attached to all parents. Thus on through a long list of changes.

At first thought there seem to be strong scriptural reasons for such a radical change.

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We read that God is "no respecter of persons." We find Jesus referring to his mother and brothers as if they were no more to Him than any mother or any brother. The gospels teach affection and service for all. In war-time the true Christian nurse or physician would apparently succor all wounded alike. The spirit of the gospel goes out impartially for all who suffer and are afflicted.

If, however, only the most general phase of love be divine, we must roundly condemn nearly every human affection the heart holds dear. In contrast with this generality, we find a wealth of considerations in common life which lead the other way. The lover turns to one woman beyond all others in the wide universe and makes her his wife. The wife cleaves to one husband and realizes the fullness of her nature by so doing. The special love which the children call forth leads the way for a devotion covering the whole of life. It is inconceivable that children should flourish as well if brought up as so many human units the more. Private and personal interests at their best grow up out of the family and the home. The father's vocation centers about the home. Society at its best grows up around it. Each member of the fam-

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ily eventually chooses a special vocation or interest. The ideal is to be an individual, standing for all that is best in the personal life.

As readily as these private interests run over into selfishness, the road to the true universal lies through, not around them. It is the more intimate bond of attachment which in time brings nearer the others whom the loved one typifies. The true mother still continues to love her offspring with special affection while loving all children as she never could were she not faithful to her own. The advance is from the special to the universal, not by ignoring the personal. By giving all to one we gain all mankind. By growing in this manner closer to the race we increase in affection for the one. Not only do our hearts tell us that this is right, but the understanding strengthens our loyalty to the one loved above all others, to the purpose which transfigures life. In another chapter we shall see that the Christian gospel, rightly understood, is in favor of such loyalty.

Plainly, we must declare that deep attachment to one's own is as truly divine as the universalizing tendency so often praised. Apparently human life could not have been constituted on any other basis. It is right to care

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first for one's family and home, hence for one's state and nation. It is right to prefer a certain vocation, a certain section of the country, our own language and our national customs, our own beloved flag. Patriotism, indeed, stands next to love of our heavenly kingdom. We love our country that we may help to make it a kingdom of heaven on earth.

What then shall we say of the objectionable element in human affections and loyalties? What is undesirable is the intolerant, overbearing tendency which imposes on neighboring peoples and seeks to manage them. What is desirable is not effacement of local interests, but their enlargement into world-contributions, with true willingness to live and let live. Thus at the same time one may be a good citizen of one's own town and state, a good patriot and public servant, while also a lover of mankind. Thus there may be gradual progress toward the universal without giving up the near-by ends which enable us to be practical and definite. There is nothing inconsistent in working for both citizenship and brotherhood at the same time.

There is, to be sure, narrowness of patriotism to be overcome, also localisms without limit, and different sorts of exclusiveness. Some of us

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need to be taken out of our narrow party spirit. It is much easier to be partisan than to be loyal to the right. The ideal is to use parties as means to public welfare. We need parties to counteract one another and bring the whole truth into light. The truth is too rich to be confined to a single system. We need local groups to bring out the richness of human society, and with them we need differences of custom and method, various languages, national types, racial interests. Undoubtedly we need churches of different types, with contrasted modes of worship. There is every reason for the maintenance of national modes of expression.

Meanwhile, it would seem permissible to believe that our language is the best, our country the noblest, our Church the true one. So indeed it is for us, born and reared as we were, with our local interests. We may rightfully try to make the special in every way the best by loving it most and exalting it into the realms of the ideal. We can hardly fulfil the divine purpose save by this zeal. We must believe heartily in order to put forth our best effort. Others looking on are most likely to be helped to realize their individual ideals if we valiantly strive to carry out our own.

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Some of us may also attain the universal vision. We may see that there is universality in religion, a right and justice over and above given decisions, a philosophic truth in which the truth of religion and science is fulfilled. But the universal is not abstract, general, or vague; it is always realizable through specific needs and concrete instances. The road to it is through the present activity. We cannot drop what we are doing and find the universal "as such." We can love what we are doing and gradually lift it into the light of the universal.

Strictly speaking, many of our external methods may be equally good. Black is the mourning color among us, white is the color in China, and one serves as well as the other. Conventionally we think of hell as hot, while the Eskimo compares it to a great iceberg which never breaks up. A great many matters that seem vital to us are purely secondary. But these matters serve as means to ends and may be regarded as vital for the time being. Then, too, there are differences that really are essential, those that pertain to the eternal values, to the divine purpose. It is always incumbent on us to express our love through the concrete

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and personal, through the pursuit of definite ends.

“All roads lead to Rome,” we say. It may not matter so much as we think that we find ourselves on a given road, speaking English instead of Hebrew, Anglo-Saxons in temper instead of Hebraic; or that we are Jews and not Anglo-Saxons. The point is, to pursue the road to the end and see all there is to be seen, to think, work with a will, love with the whole heart. We may find the roads converging after a time. We may acquire a true spirit of working together for common social ends higher than those of race or nation. But whatever the remote end, the road just now lies before us in a certain land, with certain obligations before us.

Why not then accept our human loves and loyalties and work through, not away from them? They are sound and good for the most part. What is needed is intensive development. It is only the unproductive narrowness of provincialism, with the selfishness, that need be overcome. Whatever changes shall come about in human society must come through gradual transformation of the social order that now exists. Probably the elements of the present

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social order will be retained, for they will be needed by oncoming generations. What is imperative is not revolution, but higher use and co-operation.

Looking at the matter from within, we realize that all our affections have two tendencies. In our emotions and impulses we may turn into self for the benefit of self, or we may rise above our finitude for the benefit of others. There is nothing inherently wrong in the emotion or affection, the impulse or instinct. Everything turns upon the application. The problem of conduct is concerned with the appropriate use of our promptings. Love is the life of each one of us, and this love is capable of being transfigured through divine use. No one can escape loving in one way or another, up or down, in or out. We are all human, we are all personal, and we are not neutral. We have our special interests, our loyalties, and desires. There is no reason to condemn human nature. It is not probable that human nature will ever be greatly changed in these respects. New-comers will need similar opportunities to try their spirits. The road to heaven lies through such trials and experiments. What we should work for is not the abolition of these human things,

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but for the wisdom to put them to the best use.

The way to the universal which our love takes leads into the way God is going, if, indeed, it be not the way wherein He moves from the first. The divine love does not operate out of connection with human states, conditions, and things; but works through the human, and all things human, too, to attain its high end. The divine love is definite, concrete, incarnate, adapted to our needs where we are, whoever we are. To condemn these human ways which love takes would therefore be to condemn God, whom we call "love." The divine love is at once universal and special. It cares for all and yet for each. It gives us our promptings to care for those nearest and dearest. It also gives us our promptings to seek the good of the race. The two are inseparable. It follows that the divine love is not neutral in its effect upon us. The more fully we enter into it, the more possibilities we reject as incompatible.

Our human affections thus take on a different aspect when we regard them from the Godward side. "Greater love hath no man than this, that he should lay down his life for his friends." His friends are those whom he can help most,

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those with whom he is led to live and work. He is not drawn equally to all save so far as he is faithful to those to whom he is directly drawn because of need or affinity.

The more we dwell upon this, the divine value of human love, the less we need think about the petty ways of man in his selfishness. The result is greater eagerness to show what true love is by example, greater desire to do our part. Absorbed in doing this, we will not object to the loyalties of varied sorts shown by our neighbors. Just because they are not neutral we shall expect them to hold different views, to follow different roads, each seeking to realize his type. If each realizes the individual end for which he exists all will be served, and we will be "members one of another" in actual practice, not in ideal only. Love is limited because we need to realize our part in a social whole in which each shall be contributory.

Thus, for example, we can agree heartily with the protest of that patriotic Belgian woman who exclaimed at the peace conference held during the first year of the war: "We do not want peace, we want justice." This protest implies that justice is not only superior to peace, but that to realize the moral ideal and co-operate

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with one another we must have a scale of values. The advocate of peace has often made the mistake of regarding peace as if it were an end in itself, just as the socialist strives for his particular goal apart from other moral considerations. In a sense we have seemed to stand as a nation for this isolation of peace. We have accorded greater freedom with less armed protection than any other land. In the face of menacing militarism we have had the courage to believe in treaties rather than battle-ships, and to remain content with a small army and navy. We seem to have believed that our recognized position in the world as the foremost democratic nation was sufficient security against any contingency. Despite the fact that we have welcomed representatives of all nations, and entertained spies as guests, we have anticipated no civil uprising, no serious international intrigues. Under these circumstances it was natural that we should take the lead in the movement for universal disarmament and arbitration. All this has indicated that for us peace was the basis of every other social good.

Meanwhile, one need not look very far afield in studying the tendencies of the age to discover evidences of a profound reaction against this

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assumption. Underneath socialism, Fabian, political, and radical; underneath a dozen other movements for reform, in and out of the social centers, the churches, and the liberal colleges, there has been a cumulative movement which can be summarized in one word as a demand for justice. Whatever the program adopted, however greatly the leaders might differ in methods proposed, all have somehow come to agree that a radical social reconstruction must take place, one which will secure justice for every class, which will put justice above money and above politics, which will secure the equality before the law and the freedom of opportunity which belong with our democratic government. Here was a force to be reckoned with, so we had all come to believe.

No argument is required to establish the superiority of justice over peace. What the recent movements in favor of justice show above all else is that despite our tacit conviction that justice is superior in value we have supinely allowed injustice to be done while we genially welcomed the prophets of peace. Our forefathers came here to secure and maintain justice, and they founded our government on the right basis for justice. But we of a later

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generation have become easy-going and tolerant in the extreme, serenely opening our doors to any one from anarchist and bomb-plotter to the intellectual propagandist masquerading under the guise of a college professor. We have not wanted to give offense. It was hard indeed for us to adopt any restrictions with regard to Asiatics who imperiled American labor. Thus our problems have increased without number while we postponed the day of reckoning.

What does require examination in argumentative terms is the notion that peace is the greater good, and we may well challenge the radical pacifist to defend his tacit assumption. It will be necessary for the pacifist to show if he can that peace is absolute, or at any rate a prior condition essential to justice and the other virtues which rank above peace. He may be challenged to establish by argument based on history, or on a study of human nature and the moral law, his implied conviction that peace is in any sense an end to be secured by direct effort. The rest of us may meanwhile re-examine with profit some of the most widespread and apparently the most secure of our tacit assumptions concerning the regulative principles of life.

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For example, it is customary for pacifists and all the rest of us alike to proceed on the assumption that we possess a creed or principle applicable to all occasions and conditions without exception. We uncritically hold, for instance, that truth-telling is imperative for all occasions. The Scriptures apparently teach this as an unqualified virtue. The moral codes of the world are founded on it. Human society appears to be impossible without it. Yet our conduct frequently testifies to the contrary, and ethical philosophers long ago raised the most serious doubts. If, for example, I reveal the truth to would-be murderers intent on slaying a person whose whereabouts I know, I make myself in some degree a partner to the crime. In such a case, as in many others that might arise—when a sick person hangs between life and death, when insanity threatens, when an innocent girl is blasphemed, when there are plots to betray my country, in any and all circumstances the moral principle is: *in the presence of many or conflicting goods, always to choose the greater or higher.*

We think nothing of the change from civil to martial law when a great earthquake or a hurricane destroys a city. Neighborhood

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emergencies as quickly lead to a reversal of all the usual conditions. So does a shipwreck. The chief difficulty over the much discussed question of non-resistance is due to the unjustified assumption that the precept "Resist not evil" is absolute. In practical life we have always made exceptions. We have always protected ourselves just as we guard against the insane and the violent, or make regulations for self-defense. As matter of fact, non-resistance or its opposite is entirely secondary to the motive and the occasion. There is no solution of the problem in external terms.

If we inquire into any of the virtues we find grounds for exceptions. Self-sacrifice is as likely to be practised as any incentive to virtuous conduct. Yet if taken as an unqualified rule it may lead to self-centeredness and selfishness. It may safely be taken as a clue to moral conduct only so far as we have the greater good in view. Its place in human society has been a problem all through the ages. And the same is true of all other recognized sanctions. Even if we admit the whole point and acknowledge that there is no moral rule that suffices for all occasions, agreeing at last with the Greeks that the great consideration is, "nothing to

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excess," we must qualify. We realize that to become so moderate and self-controlled as to weigh every possible incentive to action before indulging in a moral deed would be to sacrifice that spontaneity in which the life of virtue consists.

The plain conclusion is that every moral precept whatsoever *holds under conditions*. It is as necessary to understand the conditions as to know the precept. When the conditions change, the rule is: *Seek the appropriate precept for the occasion*, just as we substitute martial for civil law, then change back when normal conditions obtain. The test is in behalf of the greater or higher good. It is a greater good to perform a deed to protect or save one's country than to tell the truth on a point vitally significant to an enemy. It is a higher good to save a person's life than to give the information desired by a murderer.

In certain instances it is a higher evidence of virtue to seek the inner guidance than to obey an external mandate. The guidance is different from a rule or creed, it is from the spirit, and may come in the form of a very direct command. It implies the effort on the soul's part to "seek first the kingdom of God," the source of all

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goodness, virtue, so that "all these things" may be added. Hence we sometimes justify a man in standing by his conscience in contrast with any social sanction then prevailing. We look for moral leaders to break through precedent and make plain the way to superior virtue.

But should we not always love one another? Is not this precept at least absolute, even if we must yield the point on all others? The command that we should love one another certainly comes with the highest possible sanction. But it comes also amid other commands and in connection with that modifying wisdom whose source we trace as directly to God as love itself. I am to love a man in certain respects. I cannot love the evil in him. My love for him is not eligible save in union with wisdom, and my clue is found in the ideal union of love and wisdom in the heart and mind of God.

Our conduct is often far wiser than we realize. In our common-sense modes of life, unchecked by too much theorizing, we qualify and adapt without limit. We know, for example, that there is a time for work and a time for play, a time for society and a time to be alone, a time to conform and a time to rebel. Sometimes we adjust ourselves to circumstance, and some-

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times we act on the conviction that "the soul makes circumstance." Now we assert and now we deny the self. We take action or we await developments as the case may be. He who hesitates sometimes is "lost," but again it is he who does not hesitate who is lost. Our noblest conduct, as a rule, may spring from impulse, but it is impulsive action that leads to most of our mistakes. It is "the exception that proves the rule," and here is a rule without exception.

Let us venture the proposition that peace, like happiness, is not a goal to be sought or won by itself. Happiness, we are all very nearly agreed, is not obtainable by direct quest, but is added in connection with other things as a result or accompaniment. We often try to attain happiness directly; too frequently we exalt pleasure into its place, and try to make the pursuit of pleasure our goal in moral theory as well as in actual practice. But the experiment is doomed. We have the wisdom of two thousand years of ethical thinking to substantiate us in this conclusion.

We have not made so much headway in our study of the relationships of peace, for we have not faced this sterner matter now looking the modern world squarely in the eye—this insistent

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demand for justice. Too often in the home, for example, we work for "peace at any price," we put off problems, we shirk responsibilities, we neglect our children, we evade grave issues in marital relations. We care so much for what we eulogistically call "harmony" and our own comfort that we neglect the vital considerations. In short, we put the cart before the horse, pursuing peace instead of the conditions that secure peace. Bodily comfort has much to do with the matter. We have uncritically adopted an attitude of evasiveness with respect to experiences that may bring pain or may lead to war. Heaven has long been eulogized as the abode of sheer "rest," as if no state could be better than one which should offer no opportunity for further triumphs. We have put aside as unpleasant the possibility that we might still meet obstacles. Yet how poor, pale, and unattractive this whole picture is when we really look at it! Why should there be any future life at all unless justice shall be done at last? Of what avail is mere rest? Why not a heaven that is all action?

Plainly, we need to call in question this whole way of thinking that centers about peace as humanity's goal. Why should we any longer

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postpone thorough inquiry into the real causes of war, sorrow, and suffering? Why should we evade the occasions for facing ourselves, for learning the lessons of pain in all its forms? We have been steadily choosing the lesser good. Meanwhile we have failed to work for the conditions to which peace together with happiness shall be added.

✓ I bring the matter home to myself when I realize that what comes to me comes not for my peace, but for my development. Life has my total welfare in view, not the feelings that pertain to a portion of my nature only. My total welfare is intimately related with that of beings whom I should treat justly. I have no good reason for taking up a rebellious, complaining attitude, as if I could have the pleasure without the pain. My experiences are not given primarily for my comfort. I may need to be shaken out of my self-satisfactions and my pleasures. If I do not respond to a hint I may receive a blow, and if that fail to arouse me I may need to be knocked down. If I rebel against beneficent pain as an evil come to disturb my peace, the pain will increase in proportion to my senseless opposition.

In short, peace is so inconsequential that I

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may virtually disregard it and begin at last as a true man to face life in earnest and to "see it whole." I need a measure of peace or poise at the center to do this. There are strong reasons for maintaining equanimity. But after all, nothing subjective is an end in itself. It is of more consequence that life should express itself through me for the good of another than that I should keep my poise. I cannot hold my peace when something needs to be said. My motive is not to work for my brother's peace, but to labor for his total good in the long run as a social being, not as an alleged favorite child of fortune. I cannot give him what he "wants." I must give him what life calls forth from me. He may need the most direct speaking. He may need to be stirred and prodded. I cannot be governed by "the way he will take it." I should not think of the effect on myself, when I am prompted to speak unvarnished truth.

I shall be far more likely to work for the good of my fellows, then, when I take justice as my ideal. For justice is inevitably and once for all, in this life and the next, involved in man's best good. Justice comes so near love, in fact, that I shall hardly be able to work for the one without

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the other. Moreover, justice is a social consideration, and to follow it out in all its bearings is very quickly to be led out of individualism into the larger world of the social order. The new spirit of justice abroad in our day is above everything else we seek by way of reform.

Again, our study of the higher resistance leads to the same conclusion with regard to the superiority of justice. To practise the higher resistance does not, we have seen, mean to be a coward, to be inactive, or to express only the gentler virtues in mild forms. It means dynamic conviction in favor of integrity, constancy, single-mindedness, fairness; and these are the virtues that make for justice. It means patience and generosity, calmness, charity, that we may see the right, that we may be dispassionate; but in the end it means *action*. It shows how to maintain national honor—that is, by keeping treaties, maintaining the rights of humanity; in short, by showing justice to all. It is on a higher level than pride. It does not council action on the presumption of injured self-respect, but springs from strong faith in the highest principles of liberty in a nation. In the face of weak pleas for neutrality, it bids a man stand for principle, for the right, for justice,

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thereby showing the power of justice in the world. No one who believes in it can long hesitate, for meanwhile the powers that make for selfishness will be stealthily active.

To see the superiority of justice is not then to find a new plea for war. Wars have no doubt been fought for noble as well as for ignoble ends. They have been fought for liberty, peace, national unity and independence, and for the protection of the weak. But the advocates of peace now assure us that all these ends can be secured by higher means, that war as a method was wrong, since it involved the violation of law, also slavery, coercion, and inhumanities without number. To prove that they are right we must now show the superior power of the resistance which makes for justice. Meanwhile, we know why the wrong method has so long remained in vogue: because man has lived on the level of instinct, passion, emotion, self-interest; because he has not been actuated by love for justice.

Meanwhile, too, we have long possessed the teaching which has shown us the righteous order of relationship between the great ends. "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly

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with thy God?" In love to God and the neighbor the whole great law is summarized. "Now abideth faith, hope, love, these three; and the greatest of these is love." The other values follow as "fruits of the spirit," according to their worth. Find these, find the kingdom of God, and "all these things shall be added unto you." But seek these things first, and you will fail to win the supreme values. "Seek first the kingdom of God, *and his righteousness*," this is the condition. The term "righteousness" is the gospel equivalent for justice combined with the quickening love which makes it the central power in human conduct. The "kingdom" might appear to be within, simply. Love might be for self, for things, for those who love us and use us well. But righteousness is out in the open and is concerned with one's conduct even toward enemies. It is love filled with the consciousness of what is true, what is fair to all, what is for the good of all. Never can there be peace either for the individual or for the nation save on this basis.

VI

THE NEW IDEA OF GOD

ORDINARILY we regard the idea of God as constant. Brought up in a certain social group, we share its faith and this suffices for most occasions. The certainties of our creed and of the Bible as interpreted for us seem to guarantee the immutability of the great idea. Moreover, we are intuitively sure that, whatever the variations of human belief, God at least is unchangeable. His ways, we say, are "the same yesterday, to-day, and forever"; His truth inviolate and eternal. We know that God as the great All-Father dwells with each and every one, though men doubt Him. Surely, men at heart remain practically the same; and what they are at heart they believe.

Yet history does not bear out the opinion that the great idea remains unchanged, but shows it to have been constant neither in form nor in content. Man did not at first possess what we

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would now call a rational conception of God. There was a long process of change from crude animism through polytheism to a national type of belief, giving place in time to other views or to religious and philosophical ideas from other nations. The given idea in any age or nation was accepted only so long as it seemed workable. In most cases the idea in vogue was one that met the demands of a nation under the ordinary conditions of peace and war, and the customary sequences of nature, but was hardly able to withstand the test of the exceptional or extraordinary.

Even as late in history as 1680 the appearance of a great comet in the heavens led vast numbers of people to believe that the world was about to come to an end. It is recorded that throughout Europe during that time supplications went up to God in earnest hope that the divine wrath might be appeased. Far more influential was the terrible earthquake in Lisbon in 1755, in which thirty thousand people lost their lives and as a result of which unnumbered people throughout Europe lost their faith in God. Every great calamity not yet explained by science has produced a similar result, for popular belief in God rests on the well-known, not

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on knowledge of law. So long as there is a region of the unexplained, so long as common human motives are attributed to God, there will be upheavals when the unusual occurrence breaks into the peaceful round of events. Then, too, intellectual changes such as those attendant upon the discoveries of science may at any time disturb the accepted beliefs. Thus the entire thought of an age concerning God must be readjusted with the discovery by Copernicus that the earth is not the center of the universe. Theologians at first deny such discoveries, and so put off the day of reckoning; but then presently admit the new discoveries and enlarge their faith to fit the facts. The philosophy of evolution wrought so great a change in the thought of God in the nineteenth century that the full consequences are not yet seen. Before the world could adjust itself to the great gift of science of the century there began to sweep through Europe the new socializing tendencies of our own age; and then came the war.

So too in the life of the individual there is constant likelihood of change. Childhood's thought gives place to the growing ideas that come through education and experience. The

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interruptions are numerous in the life of a person who really takes experience seriously. The coming of misfortune, the death of husband, wife, or child, may be the cause. Even though we believe in essentially the same kind of God our belief suffers modification with disruptive influences, or grows rich and strong through depth of experience and thought. All this is true despite the tenacity with which we hold our faith and the persistence with which our spiritual leaders try to keep us within the fold.

We are living in a period when, as the conventional teachings of most churches fail to give the light needed to keep up with the growth of science, there are endless searchings for a satisfactory view. The test of faith to-day is probably greater than that which evolutionism gave the world. Just as thinking men came at length to discard the former idea of God as resident outside of the world, in favor of the new conception fostered by thought on evolution, and to adopt the idea that God lives and functions in His world, so in our time thought about the world-war may lead to richly fruitful consequences.

Looking back for a moment over the road man has traversed, we recall the far-off time when

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God was feared, besought that He might be on the side of the favored nation and opposed to all other nations. Limited and local in extreme, for example, was the thought of Jehovah as angry, jealous, repentant. Vestiges of this view have appeared even in our time in a nation claiming to have direct approach to God through superiority in material civilization and military efficiency. But the world in general is as far from belief in a war-god as from acceptance of the myths concerning Mars or any other ancient national deity. The ancient gods were approached through fear, by means of burnt-offerings and other sacrifices. The love which Christianity brought into the world has gradually set us free from this bondage and given us a wholly different idea of God.

Almost from the dawn of thought about the world, God has been regarded by some philosophers as one with nature, and the actual soul of the universe, the same in substance and life as the world itself. A form of this pantheism, as we usually call it, is still widely prevalent in our time; for God is often referred to as if identical with the forces of all natural evolution, identical with the heat, light, electricity, and vital energies of the world. Again, from time

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immemorial the divine nature has been identified with the human soul, and the visible world has been almost ignored. The lonely mystic, absorbed in the visions of his own inner consciousness, has claimed to have the only true approach to the divine. While this type of thought has tended to magnify the human soul to the cosmic power, Calvinism with its austere ideas of the divine sovereignty went to the other extreme, made everything of the glory of God and as little as possible of poor, miserable, unfortunate man. Probably the most widely prevalent view to-day is that of an impersonal being, thought of as resident in the world, as Spirit or Life, as the Ground of all existing energies and things.

That is, we have discarded the thought of God as an isolated Creator, without occupation after the world was made. We have dispensed with the idea of a divine autocrat, difficult of approach, and governing man through severity of will. We have turned away, once for all, from the numberless artificial gods of the creeds, wrought by the theological ages. The newer thought of God has come about through endeavor to account for nature as described by modern science; for science assures us that the

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energies of the universe are eternally conserved, that they are forms of one cosmic life; and we now hold that these must have an ultimate ground. Science also describes the universe as an orderly system, uniform, nowhere interrupted, everywhere operating by law, and as having been in process for untold millions of years. Believers in God have steadily sought to accommodate their thought to the magnitude of the cosmos as thus described. Science has thus virtually made a new revelation of the nature and power of God.

The central point in this approach to the idea of God is the realization that there could be no other ultimate Power, no opposing Reality. It follows that all energy of life whatsoever, in great or small events or things, is part and parcel of the One. The clue to the divine nature is found by study of the immanent activities of star or atom, world or man. Hence we have come to look for evidences of God's presence amid the events and things that surround us, and to seek evidences of His presence in all these occurrences. God, we say, must somehow be active in all nature, even when "red in tooth and claw." He must bear some relation to a Lisbon earthquake, to the hurricane that sweeps

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Galveston to destruction, to the flood that sends thousands to their death in China; for are not these cataclysms expressions of the one great system of nature, whose events manifest the divine wisdom? Can we isolate even the worst of these calamities from His presence?

The same reasoning has influenced us to believe that God is as truly present with the nations at war as during peace, for we can no more make an exception of war than we can deny the relation of God to an earthquake or a hurricane. From savage times until now men have advanced through warfare to what we call culture. The great advances from tyranny to democracy have been accomplished through war. Our own Anglo-Saxon principles of life and government were established through warfare. The founders of American liberty won the privileges which we enjoy through the shedding of their blood. Men might have followed another course. We are now enlightened enough to declare that the method of war is wrong, that war must cease once for all; but meanwhile to affirm that God is without relation to war would be to separate Him from a large part of human history.

It is not, of course, from the divine love that

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wars exist; for wars, as such, involve murders, plunderings, violence, and cruelties not attributable to God. Yet when war is regarded in the light of its inner origin—that is, the love of ruling for selfish ends, and the desire to possess the wealth of the world, we realize, as one of our seers has pointed out, that “these two loves cannot be kept bound.” To be brought into a state of regeneration from his evil desires, man must be allowed to act from freedom. The evil desires must, therefore, be allowed to break out where they can be seen, acknowledged, and overcome. Otherwise they would remain shut in to prey upon the substance of man’s nature, as a cancer or gangrene consumes the tissues. Moreover, in so far as man is at the mercy of selfish desire, he is in conflict with the powers that make for righteousness. Plainly, no one can be lifted out of this conflict until he sees that it is a conflict, and why; until he sees that he is in the hell of self-love and wishes to be led out—that is, freely wills to be led out.

Despite the murders and depredations, the violence and cruelties, God does not check even the greatest wars. There are wars, small and great, because these are parts of the whole process through which man struggles out of selfish-

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ness into brotherly love. When we judge these wars by the appearance we are amazed that God does not stop them. We forget for the moment about the hotbeds of concealed hatred and evil passions which must be exposed to the light of moral consciousness. We fail to look beneath the surface to see in what sense even the divine tenderness could not intervene and still be the divine tenderness. We forget, too, that there are forces at work in the social order which will bring about unforeseen changes. We forget that in the unseen order of the spiritual world there may be yet higher powers at work for the right in war-time, which may accomplish even greater changes. In order to understand the relationship of God to war, we must take account of all these powers, lower and higher.

It may well be that, from the point of view of the spiritual world, what appears to us as an unmixed evil, hell itself in all its fury, is seen as a process or preparation for a great spiritual awakening. To gain this point of view and try to live by it on earth would not indeed be to favor war, or even to participate in it save in self-defense when no other method avails; but it would help us to transfer the center of interest from effects to causes, and to the compensations

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presently to be disclosed. We would then take the long look ahead; we would think in accordance with the divine purposes. Moreover, these considerations would give us pause in our conventional arraignments of men, our harsh judgments of God. We would see that even militarism might serve a purpose—that is, when a war must be brought to a completion which shall really settle matters once for all. On the whole we would suspend judgment and await insights into the spiritual meaning of events.

It could never be truly said then that God “sends” war, but that in His wisdom war is permitted, is not checked or otherwise regulated so as to interfere with moral freedom. To understand the relation of God to war, it is necessary then to see it in the light of the total process of human life. Salvation from it will come not by working against it as an isolated evil, not by making peace the one great end: it will come through the attainment of social conditions involving a different mode of life. It will come in so far as man acknowledges his selfishness and co-operates with his fellow-men to put an end to self-love in all its forms. It will come when the ideal of brotherhood becomes the rule of life.

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It is, in fact, no longer said that God "sends" the earthquake, or the hurricane, or any other calamity. We no longer say that God decrees such catastrophes because He is "angry," or that He "inflicts" suffering upon men because of their sins. What we now say is that God is the one source of life and power, inseparable from all social conditions. He is not in war or any other evil to approve of it. War is not from Him. His presence cannot, in any sense, be regarded as absolving man from responsibility. God is with men in war, as in all other evils, to lead men through temptation to spiritual victory. He is with the soul, the heart. Somehow in the divine patience, in the divine purpose and wisdom, as in the divine love, mercy, and peace, these things can be. He is not in the thunder, the earthquake, or the lightning in the sense that He is in "the still, small voice." Truly to know His presence, we must be aware of it in this interior sense. Yet, finding Him within, we realize that in deepest truth He is never nearer the soul than in these times of trouble and trial, when men are apparently forsaken — these upheavals, calamities, and wars, typified by the thunder, the earthquake, and the lightning — when there

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appears to be only strife and hatred in the world.

So too we must affirm that in one respect He is not with us in our sins, not in the hells of self-will, that is, not to countenance our self-will or its consequences. Yet in the very lowest moment He is with men as Father, unqualified in mercy, unstinted in love; with every step toward the good, with every impulse toward brotherly love, with every thought of guiding wisdom. His is the power that impels us to change or progress, His the triumph through which we win temptation. Out of the greatest suffering, misery, calamity, the greatest impetus toward brotherhood may come. Amid war the lover of liberty may make the boldest of all moves for right and justice. Wonderful indeed are the compensations.

We need not then stop with faith's sheer assertion that God is with us in all times and places. If we merely dwell on the divine patience with all men, emphasizing the fact that God is impartial, we may lapse into neutrality once more. Let us have the courage to say that God has definite purposes, that these purposes adjust all things and events in order and degree; hence that everything depends upon the

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connection, the value. Thus we may guard against the tendency to identify God with the forces of life and nature in general; we may avoid thinking of Him as a vague, formless essence equally present with all things, and dispassionately awaiting the outcome of all evolution. We may declare with utmost confidence that God is distinctive, possesses a character, is highly organized, is working steadily for certain ends in contrast with all others.

Undoubtedly the profoundest, most promising tendency in current thought is this newer faith in God as immanent in the world. Men are valiantly trying to see the course of the divine wisdom in events. They are more and more coming to regard God as living to-day, not as *having lived*. Thus the tendency is to transfer allegiance from creeds, authorities, books, to the actual presence regarded as imbuing Spirit. This tendency reaches its highest level in the love which sees God in humanity. Here indeed is the true clue to the divine immanence, the way of progress beyond all pantheism and vague theism.

Let us then bring these issues close home by trying to realize in what sense God is present in

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human affairs as they pass from day to day, in what sense He is with you and me. Is He present to stand apart from all our activities, favoring none, calmly watching whatever we may chance to do? Is He present as mere law, sheer fate, while we are swept forward by forces which mathematically measure out to us the rewards or ruin we deserve? Is He equally present to all, with the same approval or condemnation? Is He as truly one with the nation stooping to the worst devices in war the world has known as with the peoples who have sacrificed everything to come to the rescue of their besieged and oppressed fellow-men? Or is He present through our freedom, more abundantly present as we ascend the scale, ever ready to quicken and guide, ever working toward the good, but never forcing goodness upon us? If thus present He is in our higher sentiments, our unselfishness and love, in a sense in which He is not with us in our passions, our scorns, our self-love. Great indeed must be His mercy when we are given the liberty of thought and the freedom of will which our moral conduct implies, namely, when we are tempted to be base, mean, selfish, instead of electing the good. Far-reaching indeed must be His wisdom when

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the great nations are granted freedom to slaughter one another. Greater still must be His love when tenderly sustaining the soldier on the battlefield, though the latter turn aside and give vent to the fiercest passions of hell. The central thought always is this: What would God have us do and become? What is the ideal which calls for full response of thought and will "as members one of another"?

This realization of the sense in which God is near shows that God is more than divine as we often think of the divine. We may venture to say that in this tender love He is also human. The Father does not merely manifest Himself as power or energy. He incarnates His own selfhood in the race. He descends from highest to lowest, from inmost to outermost, and imbues that which is most external or remote with life. He becomes personal through persons, stopping not with Fatherhood in the universal sense, but quickening us into sonship through Jesus Christ and by becoming in and for all the race the Saviour of men. Hence to draw as near as possible to Him is to begin from within or above, taking our clue from the incarnating Spirit, seeing God in Jesus Christ as Lord and Father in all the sons of men.

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Language fails us when we try to express this the supreme idea. But we find in various passages of John's gospel statements which express the divine and the human at the same time. At one moment we have the man Jesus speaking as if typical of any human being who prays to the Father. At another moment we have the Father as if distinct. But, again, the two are so far one that he who has seen Jesus has discerned the Eternal Father. The greatest thought of all comes with the teaching that all men are even as "branches" in their membership with one another in the central vine, which represents the divine love. It is this supreme ideal which we are approaching in these new days of the social touch, the appeal for solidarity, the awakening of the nations at war into newness of spiritual conviction.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . for apart from me ye can do nothing." We are in every way as dependent as if incapable of lifting a finger by any power of our own. There is but one source of power or life, wisdom or love; but one purpose that shapes our destiny. No one can change that power. No one can

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defeat the divine purpose, whatever the warfare of the nations. To realize this central truth is to make the great beginning in right thought about God.

But, the teaching continues, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." As members of the vine, no two of us are alike, no two fulfil precisely the same purpose. The Father is near through Sonship to each and all, in guidance and tenderness, through prompting and protection. He is with us not merely in the sense that He becomes human in and for each of us. He is with us not alone through the truths of Scripture, and the ideal incarnation attained nineteen centuries ago. He is with us through all humanity to-day, through the present activity of the vine and branches, the events of the living hour in the struggling, aspiring race.

"As the Father hath loved me, so I have loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Here is the

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complete law. Here we have the human self speaking and showing the way, proving it by works, by faith and teachings, as well as by love. Here, too, we have the ideal for all men to-day. But here we have the Father, also, in an intimacy which calls for the figure of the vine and the branches to be true to its nearness. For remember, with what love the Father loved the world of men that He gave Himself to us in "the fullness of the Godhead," in actual life among us all. Surely there is recognition enough in the gospels of the sins and sorrows of the world. Surely God is brought into the greatest closeness with humanity in war-time. But surely, too, there is distinctive thought; for the Father came, the Father now comes as love, through an infinitely tender heart touched with compassion for the struggles and miseries of men.

The figure of the vine and the branches, of course, merely symbolizes the greater truth. If we were literally like branches, then mysticism would be true, God would be the sum-total of all souls, identical in substance with men. We are "members" in such wise as to love even as the Master taught us to love, abiding in that love in utmost constancy. We are "organs of

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life," each with his individuality and place. No one shall know what the ineffable kinship of the vine and the branches signifies save so far as, chosen by the Father, the Father accomplishes His work through us. In this ideal sense we are not merely recipients as a branch might receive sustenance from the vine, we are not servants; we are "friends" or disciples to whom the divine love has been given unqualifiedly, that we may co-operate in full degree with one another. Since the Master thus reveals the ideal human attitude in all its fullness, the attitude of the Father is disclosed also. Only in this divine-human sense are we able to approach God so that we may know our full true place in the social order.

To carry out this thought of God in such a way as to see the divine part in the struggles of men at large, in war-time, for example, is first to see the law in our own lives. We are asked to realize in what sense the divine is with us amid conditions apparently the most remote from Him. To answer we must have a working conception of the pathway of the spiritual life. For we are in process. The ideal does not call for rest, but for growth. Every branch within us that is not bearing fruit the Father is taking

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away. We are even cast forth as a branch to be burned, if fruitless. We are so tested that heavenly truth shall really abide in us. We are left as it were alone, to be hated and persecuted, well-nigh killed, mayhap slain on the battle-field. Any number of tribulations may come. "In the world ye shall have tribulation." Only through these tests are we able fully to work out and know the law, live out and realize the love. Thus shall it become known at last whether we really believe in God. Whole nations are tested in this way in war-time.

Are you able to meet the tests? Can you discern the love of God in the severest trial that ever came into your life? Can you detect the light even in the darkest hour of suffering and sorrow? If so, you should be able to look forth upon your fellow-men with new eyes, with a heart touched by the presence of the Comforter. For you will everywhere see the same God quickening mankind as a whole as His love has quickened you. You will not be disturbed by calamity, or even troubled by the war in the sense of blame or fear. You will see that God is as surely with men to-day as in the most favored ages. You will turn with new interest

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to that priceless record of His presence in the gospels, and read the Bible as a living book of the Spirit, the clue to man's whole pathway to the spiritual life.

To stop with the idea of Jesus the Son as that idea has widely prevailed in the world, namely, the theory that Christ suffered and died for us, is apparently to be absolved from the one effort which teaches us most truly to know the Father. Each one must come into the full experience and consciousness. Each must make the effort and live the life. Each must acknowledge the true Lord. There is no other way. Then each shall go forth in the spirit of the full social gospel of our time, guided by the clue of the vine and the branches. There must first be God in the full true personal sense; then man in all his distinctiveness, his powers of thought and will; but finally God in union with all humanity in co-operative service.

This is the new idea of God, the idea ever new yet never old, which we are working out in our time. If we have found God in the loneliness of our own wanderings, the depths of our sorrow, the intimacies of our thought in quest of truth, we ought to find Him everywhere and in the race as a whole. For God is the Lord through

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the whole course of history. He casts withered and fruitless branches into the fire all along the pathway. He is everywhere the same. His love abides immutable. His wisdom is constant. He is present in the nations at war through the wisdom which allows them to go to the last extreme of wilfulness, through the love which ever seeks to free them from the hell they create for themselves. He still wills the triumph of the good, the humane and loyal. He is brought nearer even by the very struggles which seem to belie His presence. In every moment of existence it is still true that "in Him we live, and move, and have our being." It is still true that

Nearer He is than breathing,
And closer than hands and feet.

He is near in nature, yet is not the same as the forces of the physical world. He is near in history, yet more than history because above all time. He is near in humanity, but in the sense of Lord and Father. He is near in the individual soul, but the individual is still man: he is not God. Forever He is near as the living Spirit or Comforter encompassing every human heart, with every human sorrow. "He will

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not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep."

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

VII

CHRISTIANITY IN WAR-TIME

THE events in the world to-day have brought us to the point where the test of Christianity is its relation to warfare. Should a Christian under any circumstances take up arms and kill? Or should he adopt the attitude of passive resistance even when home and country are attacked? Will the moral benefit to the world be greater if the Christian permit an enemy to enter his home or country to steal, burn, and slay? Or is it right under determinate conditions to bear arms in defense of one's own—that is, when treaties are broken and reason is unheeded?

These issues have come recurrently before the world ever since the dawn of our era. There have always been martyrs for the faith, wars in the name of Christ. The prevailing opinion has seemed to favor warfare for defensive purposes only. On the whole, the disciple of pas-

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sive resistance has shown lack of adaptability to the world, howbeit he has yearned for "the city of God," ever eager to save souls for the kingdom of heaven.

The fact that the issues have been raised anew in the face of world-wide danger indicates that the time has come to push the matter to the ultimate test. So many plans for the solution of international disputes have been proposed that one cannot help believing that the time is at hand when war must cease so far as Christians are concerned. Indeed, there are those who would go so far as to urge every young man to sign a pledge never under any circumstances to take part in war. It is well to recognize the tendency to ignore patriotism, even to neglect suffering peoples across the seas, or turn from threatening dangers near by, when to take action would mean to engage sooner or later in war. This sentiment may not be wide-spread, but it is one of the signs of the times.

It is no less important to avoid sweeping generalizations. If, for example, we affirm that no Christian should ever go to war, that every man who has ever borne arms is so far "a pagan," we come near condemning the noblest men and some of the greatest nations that have

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ever lived on this earth, men to whom we owe most of the liberties we enjoy. It would seem more reasonable to confine our statements to *what shall be*, when we have found a way to make Christianity internationally effective. There have been wars of pure aggression, wars brought on by self-seeking rulers and military leaders, wars as wide as the poles asunder from Christian motives. But the warfare conducted by the Netherlanders, for example, against "Christian" Spain plainly belongs under another head. There have been wars when a whole people fought for liberty and democracy. It would be beyond reason to classify all wars under one head. What is reasonable is to find the best way to take the next step in Christian evolution.

Granting the contention that Christianity is little known and has seldom been tried, it is now our privilege to make trial of it by developing a genuinely Christian nation. There is always the prior question, What is Christianity? To try to settle points in dispute before we have agreed concerning the original gospel is indeed to proceed at random. But we need not now argue the case, since our age is more and more coming to the conclusion that the

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original gospel was essentially "social" in the sense now understood by the phrase "the social touch." To consider the relation of the gospel to war is, therefore, to begin by noting how the Master inculcated the ideal of a heavenly democracy on earth in the light of the necessary adaptation to the world.

We may at once agree that the gospel pertains above all to the gentler virtues and the inner life—that is, the life of spiritual peace. In one respect the interpretations of the gospel have always been right. We know once for all that the central motive is love, that brotherhood is the social ideal, and that God is regarded as universal Father. We know, too, that self-sacrifice is highly praised, that compassion should be a ruling motive, that we should succor the wounded and care for the weak. Many of the virtues would be thought of in much the same way by vast numbers of Christians.

The issues begin to be narrowed when, noting that Christ's kingdom "is not of this world," we try to discover in what sense the gospel calls for adjustment to the existing social world. Some interpreters hold that the gospel inculcates precepts for use in this world which admit of no qualification whatever. One of these,

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taking its clue from the commandment, "Thou shalt not kill," is the absolute prohibition concerning the use of force, a command which makes it always a crime to engage in war. That is to say, the practice of peace as an end in itself is imperative, and passive resistance is everywhere the guide. The central precept is implied indeed in the command of the Master to the disciple, "Put up thy sword into its place, for all they that take the sword shall perish with the sword."

On the other hand, it may be argued that since Christ's kingdom is not of this external world, but is of the kingdom of motives—that is, of the spirit—the Master's precepts pertain primarily to the inner life, and are not prescriptive with respect to outward deeds. The reasons for this position are found in the highly significant truth that the gospel is not neutral, but shows convincingly that "no man can serve two masters," and is unfaltering in its insistence on the guidance of the inward light; while both by precept and by example the Master shows that different rules apply to different occasions in adjustment to the world. If the contention of the unqualified advocates of passive resistance be a sound one, then an

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external rule is substituted for the rule of the spirit. If, however, the rule of the spirit shall obtain, the question of adaptation to the world is once for all subordinate.

Nothing is plainer than the apparently inconsistent course pursued by the Master, both in precept and by example, so far as the relationship of Master and disciples to the world is concerned. This course will always seem inconsistent, and it will be necessary to explain away certain passages, or ignore them, while the attempt is made to judge the gospel from the outside. Thus, for example, there is the hard saying, "Think not that I am come to send peace on earth; I came not to send peace, but a sword . . . to set a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Then too there is the display of force in driving the money-changers from the temple, there are the intensely pointed denunciations of liars, blind guides, and hypocrites. There are, in fact, apparent inconsistencies running through the gospels. These have always given much trouble.

On the other hand, if we realize the force of the gospel as a universal guide to every possible

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need or situation regarded from within, we see that there must be external inconsistency if there shall be utter faithfulness in the inner life. It will not then trouble us in the least that the gospel clothes itself in various forms on different occasions. We may guard against the tendency apparent all through the Christian centuries to imitate the letter of the gospel, to the neglect of the spirit. We may then accept without difficulty the historical fact that "new occasions teach new duties," and we may be prepared to recognize true Christians wherever we see them even when they differ radically in external or social conduct.

Starting then with a renewed study of the Master's mission in the world, we note that from beginning to end, in word and deed there is adaptation to the world of that day, adjustment to the occasion, and precepts to fit the occasion. This adaptation begins with the use of language adapted to the multitude, to the disciples apart from the crowd, and again to this or that special group hostile or friendly. It regards customs and fulfils them, or sets them aside in favor of a higher law, as in the case of the corn plucked in the fields on Sunday and the works of healing performed on the

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Sabbath. The Master ate and drank with sinners, forgave the sinner "who loved much," and otherwise acted contrary to expectations, while at the same time meeting the age where it was in order to attain a certain end. Now we find the Master going up to Jerusalem not openly, "but as it were in secret," and again we find no attempt made to elude the enemies of the gospel. Now the Master takes a hidden way through the crowd, or departs into a mountain to avoid arrest by force, but again submits to force, even to the crucifixion. The only reasonable explanation appears to be that in the one case "the time was not fulfilled," while in the other it was "at hand." That is, every decision, every move, is for a purpose, and in that purpose consistency is alone to be found.

Again, the Master, choosing disciples from among the common people, those fitted to a certain purpose, including the betrayer, teaches them according to the need of the hour. Jesus does not merely give counsel concerning the truths to be taught, but warns the disciples against insidious errors, hypocrites masquerading in sheep's clothing, false prophets likely to deceive the elect, and those not worthy to re-

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ceive the gospel. This instruction was sufficiently specific to guide the disciples into certain towns and away from others, as, avoiding "the way of the Gentiles," they were to seek "the lost sheep of Israel." He warned them, too, in regard to unfriendly men in authority and gave counsel concerning their procedure, putting the emphasis on the principle they should live by, not on a supposedly iron-clad precept. The disciples were to go forth as sheep among wolves, wisely meeting the development of the hour. They were not bidden to overcome all opposition, but rather to go where there was receptivity and faith, in adaptation to friendliness, in contrast with an attitude which merited the shaking of the dust from one's feet.

Note, too, how the instructions differ in varying cases. When the disciples are first sent forth they are advised to "provide neither gold nor silver . . . neither two coats, neither shoes, nor yet a staff." At that time they are sent forth for a brief period and the Master is not far away. When the final instructions are given, however, emphasis is placed upon the greater tests of faith and the more adverse conditions presently to beset the disciples. The Master reminds the disciples that the first

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instructions were sufficient to meet the simpler demands. He now says, "he that hath a purse let him take it, and likewise his bag; and he that hath no sword, let him sell his garment, and buy one." Two swords are apparently "enough." This is surely no argument in favor of war. Nevertheless, the gospel here teaches adaptation to the world as surely as in the sermon on the mount when the higher resistance is in question, or when certain men are unqualifiedly condemned as liars, blind guides, or hypoerites.

Just as in the Master's own case a purpose was to be fulfilled whatever might happen, so now the disciples are warned against the tribulations to be suffered in the world, and taught how to meet them, that the end in view shall be attained. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall arise against nation, and kingdom against kingdom. . . . And this gospel of the kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come." Meanwhile, the law is that, "he that endureth to the end, the same shall be saved"; and the counsel is,

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“Watch, therefore: for ye know not what hour your Lord cometh.” The essential is that the gospel shall be preached, and that the individual remain faithful.

Whenever it is a question of the nature of the “kingdom,” there is abundant contrast with the kingdoms of this world. Thus “Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.” Here it is plainly a question of the principles of the gospel as a whole. But when the question pertains to the world around them, which they must presently meet alone, then Jesus prepares them to meet any contingency—always in the right spirit. They, indeed, who take the sword in accordance with the old law, “a blow for a blow,” must indeed “perish with it,” perish “by it.” Thus on the external level there is no end to warfare met as such in the old spirit. Indeed, the external world was still to be so much a scene of strife that the disciples were to be delivered up “to be afflicted,” even killed. It is once for all a question of the divine purpose to be fulfilled even in a world where war is likely to prevail.

Plainly, everything depends upon the interior

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motives as disclosed in the sermon on the mount, the singleness of heart or will which prepares the disciple to be true to divine guidance, whatever the contingency. Each of us who would be true Christians must know the foes of his own household, the impulses likely to arise, the old habits to be overcome, the temptations that may break through in disguise. Each must know what kinds of enemies to fear in the given age of the world. We must remember how customs and conditions change with the passage of time. There is but one road to victory: no enemy should be resisted on his own level merely, one should not resist *in kind*; but one should open the heart in earnest faith to the heavenly love which quickens the higher motive and to the heavenly wisdom which discloses the proper mode of expression. There will then be opportunities for adaptation to the given conditions, the need, the instance, the person. The means employed will depend upon the conditions to be met.

Very much depends, also, upon the point we have reached in attaining the higher resistance, in contrast with the passive resistance by which the gospel has been misjudged. To practice the old resistance is to try to do things in our own

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might. In so far as we have permitted the Holy Spirit to resist the evil within us, we are prepared to practise the gospel in a way that is really worth while. We will then refrain from giving blow for blow not merely because we have learned to love our enemies, and give thanks when spitefully used, but because we know there is a power working through us that can fight and win as we never could. The Christian consciousness must become a power before the Christian conduct shall be a fact. We in vain begin the other way around—that is, by merely refraining, by passively yielding, by doing nothing whatever in return.

We begin truly to attain this Christian consciousness when we realize that there is great virtue in honesty, in frankness, sincerity, forgiveness, and charity: greater power than in their opposites. The fight will begin when we try to live by our faith in a world where the opposites are rampant. And a fight it will be. The Christian must fight “the good fight,” as “a soldier of Jesus Christ.” The Christian consciousness will lead to righteous conduct in so far as one is constant, with singleness of eye, with obedience toward one Master, all former masters having been renounced. To the degree

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that this integrity reigns within the heart, it will become manifest in social relationships. When two or three are gathered together in that spirit, there the Father will be in the midst of them. In so far as whole groups of men assemble in that spirit, power will grow from more to more.

When we have in some measure overcome the impulse to be resentful, to return argument for argument, or otherwise give like for like, we are ready to learn anew the difficult lesson of adaptation to the world. This is the real test of Christian faith. For the art of adaptation cannot be given as an assemblage of rules for all to use alike. We differ in type of thought, in mode of life, in spiritual gifts, in wisdom, in vocation, in a hundred ways. Each man and woman faces conditions which each must meditate upon, seeking the inward light that bears on the occasion in earnest prayer, asking to be led to do what is right, even if it conflict with theories and expectations. One cannot impose a condition on the Holy Spirit. One cannot tell in advance how one may be led to act either in times of peace or in war-time. No one can foretell all contingencies. No one can tell when the last day for the employment of external

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force shall come. The only standard of consistency is interior and spiritual. One must expect to proceed differently on different occasions. The gospel does not pretend to be prescriptive for all those occasions. What is clear is that preparedness of spirit is of supreme importance. What is clear is that if we would follow the Master we must have one supreme purpose in life, awaiting the fullness of time for its realization, faithful at each step along the way.

To be sure, those of us who have in some measure dedicated ourselves to the things of the spirit have good reason to expect developments accordingly. We go forth primarily as believers in the inner life and the spiritual world. We are trying to teach certain great spiritual truths. We are trying to live according to the divine love and wisdom. First and last we look for manifestations of power from within. On each occasion we turn for light to the same invisible source. Many of us may pass through a whole lifetime without being called upon to use vigorous physical force or to take up arms. But there are various occasions when the use of force is called for, and we employ disciplined men to be ready for

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these emergencies. The time has far passed when each householder must bear arms to defend his own home. We cannot dispense with the police force or the law-courts and prisons until we find a better way that will surely and invariably work. We cannot dispense with armaments and navies until we have mastered every contingency, such contingencies as the great war has disclosed in amazing number, to the mortification of the world. The insane ruler across the seas may require forceful measures as unmistakably as the violently insane person upon the neighboring street. What exists in the world and is rampant must be reckoned with, whether we like it and approve of it or not. It is not by any means a question of what we prefer, but of what exists and must be met face to face. Even in the territory of the Christ, the false prophet lurks in disguise. The disciple must be warned as well as instructed.

There is plainly a great difference between providing a sword out of fear lest an enemy assail us when the divine guidance has presumably failed, and providing a sword in readiness to do what we are inwardly led to do should occasion for its use ever arise. If we

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desert the spiritual principle and prepare to meet the foe as mere foe, then indeed we relapse to the old Hebraic custom, and we may expect to suffer accordingly. But granted the right motive, we may be ready to do our part in the given social order. Woe unto him who acts the part of Judas. Sad indeed is it that such exist. But the opposition is always challenged to do its utmost when we take our stand in favor of the higher resistance.

Whenever the time comes to use force, therefore, employ it not in bitterness, not in hatred or anger, but in a spirit of love and forgiveness. Use physical instruments as means; do not allow them to use you. Although you may never be called on to use force, remember that some men must for a large part of a lifetime serve your country as bearers of arms, subject at any hour to the call of city, State, or nation. We cannot separate ourselves from these, as if we were favored to live apart in superior freedom. War reminds us that the whole world is one, that all suffer together and all must work together to bring human suffering to an end. No one is able to cast the first stone. While war exists anywhere on the face of the earth we are in a measure concerned. Nor can permanent

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peace come without the work and support of all.

It is plain, then, that the work of the gospel has not begun to be complete in our lives until we have learned adaptation to the world, not by imitation of things said and done in another age, but by meeting any condition that may confront us in the present as an opportunity for faithfulness to what we believe. For the real power lies in expression, in carrying forth into that which is most external and social what we believe and feel within.

It is of no avail to protest that the gospel of peace is not workable in this mundane sphere where one must guard one's property, with no time to go the second mile. The gospel proves universally applicable when we see in what sense its teachings apply. The true Christian is not imitative. He makes his own application to meet the given case. He sees that the precepts of the sermon on the mount were not meant as external rules for all occasions, as if one were always to wait in passivity for the thief to break through and steal. He sees that the gospel appeals both to the head and the heart, hence that he must use his intelligence in order to realize the gospel of peace. This

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adaptability also involves the lessons of history. For the conditions have changed again and again since the dawn of the Christian era. Deeds once widely approved are now condemned as wrong. The process must go on until every thought and deed not in accord with brotherly love shall be called in question. The child of a given age, each Christian is primarily concerned with the conduct called in question in his age.

It is equally plain that the Christian truth is not neutral, but calls for keen discrimination concerning the beliefs just now uppermost in the world. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If there be undue hesitation the mandatory word is, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." The appeal is directly to the moral will of the individual. Christian love is not lukewarm and unproductive: it goes forth with efficiency in a definite way, and no one who is deeply touched by it can serve two masters. Christian peace when it comes will not be neutral, but will be founded on a well-organized state in which justice shall prevail. All forces making

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for this peace operate according to the divine order. In that order nothing comes before its time. To join in the struggle for peace we must begin far enough back to seek the kingdom of righteousness to which peace among other results shall be added when the conditions are favorable.

Jesus apparently never seized a weapon, never injured any one, never employed vigorous external force. Yet the Master vigorously condemned and opposed evil. He was a man of power. He employed the gentler virtues with great emphasis. His death on the cross was a positive affirmation of life. No one can be a true disciple who does not, in taking up the cross to follow, valiantly stand by the spiritual law, whatever may happen. There can be no compromise here. Means can never be put above ends, or even made equal with them. Jesus emphatically taught that all men are brothers and should be lived with as brothers. If we do not live with them as brothers, there may be war, and if war then comes it will be the fulfilment of our own conduct. Hence to be a valiant follower we must make certain that we have begun far enough back to seek justice, to live by love, to seek means that secure the

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end. If we cannot yet be men of power in the full practice of the higher resistance, we can at least be advancing steadily toward such fidelity.

The illuminating clue for all occasions comes in sight, then, when we see that the gospel always bids man choose the higher or greater good. That is to say, Christianity always applies primarily to the spiritual life (inner, social, and eternal), its precepts relate to the inward light or divine guidance appealing to the conscience of the individual; and yet its precepts are laid down with a view to progress amid changing conditions. The gospel bids man choose the higher good in the light of adaptation to the events, conditions, needs, which differ as time passes. It insists on the prime essentials, on love, on justice, brotherhood, service, under any and all conditions. It leaves the rest to the individual and to the social group in the given age. It does not say, "Make peace the aim and goal of all your endeavors." It does not reiterate ancient prohibitions or add to them. It appeals to the heart of man to live the life, to attain the fullness of social life. Its great commandments are love to God and man.

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The question therefore resolves itself into the thought and will of the individual as the central problem of life. Are you morally prepared, constant, firm? Are you endeavoring to live by one law, serve one Master? Are you seeking the same inner principles in every contingency, always trying to discern the higher or greater good, even though your external conduct be inconsistent? Are you making ready to be led still farther along life's spiritual pathway, through earnest thought and prayer, through quest for the inward light which applies to every occasion? Are you willing to break with tradition and custom for the sake of following where the Holy Spirit leads?

If so you have ceased to be a law unto yourself in the sense of sheer individualism—that is, the insistence on a given reform which you almost command God to make here and now. You are willing that even war should be stopped in God's own time, whatever your conviction that He ought to stop it now. You constantly bear in mind that you belong to "the vine and the branches," and that the condition of all mankind must be taken into account. Consequently, you test all your affiliations and relationships afresh to see whether you are in the

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right attitude, working with the right group, in adaptation to the changing conditions of the day. If war find you indifferent or inefficient, lacking in patriotism, in zeal for service where one of your type can serve best, then see to it that you come out of yourself into the active world around you, with its imperative needs. If a "conscientious objector," then find some other way to serve, among the wounded or the poor, in farm or factory, with head or hand; do not under any conditions stand apart. We are not all called upon to serve alike. But we are all summoned to service.

No one, indeed, can serve two kingdoms in equal measure. We are all called to live for the spiritual kingdom first, last, always. It is this standard which enables us to choose the higher good, the one that pertains to man's real welfare in the long run. Yet by the same law we dwell in the mundane kingdom as the testing-ground of the soul. The mundane is ever a sign and symbol of the heavenly. Everything depends on our ability to read the signs so as to look beneath the surface to the power of God transforming even the events of war into instruments of peace. Thus to discern the signs of the times is to live in the thought

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of causes in contrast with allegiance to external conditions, hence to bear in mind the end which is "not yet." Thus to see and think is to be willing that all things shall be fulfilled in the divine way, and to be eager to serve in co-operative responsiveness to the inward light.

For the moment this interpretation of the gospel seems to weaken it, for when we declare unqualifiedly that Christianity is opposed to war and then adopt an active program against war from which we never falter, we seem to be exceedingly strong Christians. No doubt some partisans of this position would defend the clergyman who was burned in effigy after our country declared war on Germany, because he preached against the President and the nation; also the one who resigned because his parishioners raised the Stars and Stripes behind the pulpit. That is to say, opposition to war would be the equivalent of Christianity. But the original gospel was more profound and far-reaching than that. It was opposed not alone to war with swords, but to all warfare of evil against evil, and the whole mode of social life out of which all sins and evils whatsoever spring. To be a Christian is to undergo a radical regeneration applying to the entire life, inner and outer,

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This is the strong gospel. But just because this is a gospel of power, one that brings not peace on earth, but disruption, the Master gave instruction with reference to the age-long process along life's spiritual highway. He did not teach adaptation to the world as a compromise, but on principle. He was strong beyond all precedent when he proceeded differently on various occasions. Thus to be strong is to have a purpose and abide by it through every eventuality, along "the way of the cross." Thus to be strong is to contemplate very much more than the overcoming of war as an external affair. It means nothing less than the promulgation and adoption of a complete spiritual equivalent for the self-loves and selfishness of man, all the organized greeds, the schemes for oppression, and every other device that impedes the coming of the kingdom. It cannot specialize in an attack upon one evil, because it deals, above all, with the central sources of all evil whatsoever.

We conclude, therefore, that the Christian in war-time should return to the original gospel in its fullness, noting that it is a program for radical social reform. To see one's duty in relation to patriotism and the other issues of the

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hour is to realize first of all that the gospel came to bring justice to all men and all nations, hence is very fundamental indeed. The Christian is thus a citizen of the city of God first, a lover of all mankind. But he is such a lover through the conditions which the era at hand imposes, through the constitution and under the flag of the country in which he lives. He keeps close to the ground, so to speak. He serves as he best may serve where he is, gifted as he is, ever praying to do not his own will, but the Father's will. He is a lover of peace. He loves and tries to live by the gentler virtues. His model is ever "the man of sorrows and acquainted with grief." Meanwhile, he is ready to obey any summons to stand more valiantly by the gospel, even though to defend Christianity as applying to the total human problem means that one shall be despised and persecuted. Well may he pray to know the Master as the living Lord to-day, the actually present Christ with us all. For only through the gospel disclosed anew as vitally true to-day shall one realize its import for peace and war.

VIII

THE PATHWAY OF FAITH

PROBABLY we all agree that life is some kind of process for the betterment of man. The unsettled questions pertain to the motives worthy of acceptance and the method to be pursued. In our day motives are undergoing reconsideration in terms of "the social touch." The method for human betterment will naturally take its clue from this social spirit. There is no longer an exclusive road to salvation. We are not now judging men by their origins, however humble. We bear in mind the hindrances due to heredity and environment, and the limitations of the whole social order. We are not even judging men by their earthly choices. Instead, we are looking forward to estimates with reference to attainments along the way, in the light of values, truths, service. What we wish to have said about us is that

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one and all we were actuated by "the high faith that failed not by the way."

To bring together the main considerations of the foregoing chapters, let us pass in review some of the customary standards, and consider their bearings on the pathway of the soul. This review will help us to realize how far our age has traveled from the doctrines once maintained.

It used to be said, for example, that life is for "discipline." We rejected this interpretation because it disparaged the present life with its innocent pleasures in favor of a future abode of bliss, and because it meant dependence on theologic authority as the guardian of the disciplines. We came to see that experience would yield training enough without assistance on our part. With the passing of this doctrine there went pessimism in some of its forms, asceticism, Puritanism with its austerities, and many another doctrine. Life ceased to be a "grind" in the sense of the inevitable. A grind it still is for many, but for reasons which we hope to get to the bottom of in these days when the conditions of labor are improving, when so many are trying to uplift the poor.

With the light-hearted pleasure-seeker life

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has always been a field of opportunity in which to eat, dance, and make merry while there is yet time. These we will long have with us. But the more serious contention that pleasure is the goal of life probably has few advocates. As an ethical motive we discarded this view because we found it impossible to attain pleasure when pursued as an end by itself. Then, too, it failed to do justice to the many other interests of this life. We now disavow the pessimism which reacts against life because happiness apparently cannot be found. We have not yet shown to our satisfaction how splendid life can be made. Some day we hope to rise above fleshly bondages and interpret life on the ground that it means very much more than eating and drinking, dancing and making merry.

The view that life is for sacrifice has a far deeper hold on the world. In war-time we see men and women doing wonderful deeds and undergoing every sort of sacrifice in behalf of the sorrowing and suffering on the battle-field and at home. Even the idlers and luxuriating rich are willing to do their part. War in itself is one huge sacrifice, and it brings great moral compensations. Reforms are made which we

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scarcely dared hope for in times of peace. The way of the cross seems still to be the great highway to heaven. Theoretically the same ends might be attained without the misery, the sorrow, and the bloodshed; but practically we do not yet appear to have found the way. Sacrifice is at least one of the great incentives. All that we now reject is the negative, ascetic, or self-inflicted sacrifice which tends to weaken our Christian faith. Sacrifice to be strong must spring from positive devotion to a worthy cause. It should be known for what it accomplishes rather than for what it foregoes. Sacrifice can hardly be called our voluntarily chosen end.

We need not dwell on the idea that "life is a game," possibly "worth the candle," possibly not. It is in some respects a game in the commercial world. Yet mere absorption in business cannot even by implication be taken as the equivalent of a thoughtful view of life. These men are struggling for commercial supremacy or mayhap for mere existence in the commercial world, but they would talk differently if they were seriously regarding life as a whole. Life is rapidly ceasing to be a game for kings to play at, while the masses do the work and make war.

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It may still be an amusement for a while for the wealthy and the luxuriating idlers, but their day will come.

Life has plainly ceased to be a war-game. It has lost all the fascinations of the plumed and armored knight of the middle ages. What it has been since 1914 we learn in an intimate sort of way from H. G. Wells in the record of his tour along the western front as recorded in *Italy, France and England at War*. It is interesting to find Mr. Wells declaring that the Allies do not appear to be making war, but resisting it. That is, contrary to what all the pacifists have been telling us, he learns that warfare does not necessarily mean infernal passions let loose. With the Allies it is a steady, persistent duty, that the world may have abiding peace. "We fight not a national sin," he says, "but a national insanity," "a nation run amuck." That is, there is "a Thing called Germany" which menaces the integrity of the nations and must be put out of commission. The grim business is undertaken not out of enthusiasm for war as such, but simply because the work at hand must be done. "Both France and Great Britain have a sense of righteousness in this war as no nation, no people,

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has ever felt in war before." The Italians, too, joined with "intelligent generosity" when the wise time came.

To be sure, Mr. Wells sees the darker side, and he brings war's realities before the reader's mind with extreme vividness. He tells us that he "never imagined a quarter of its waste, its boredom, its futility, its desolation. It is merely a destructive and dispersive instead of a constructive and accumulative industrialism." Yet he sees no reason for giving it up half done. "It is the plain duty of every man to give his life and all that he has if by so doing he may help to end it." The crucial matter is that your revolt against it will be quite unproductive "unless you are thinking about its nature and causes so thoroughly that you will presently be able to take hold of it and control it and end it." And Mr. Wells sees but one resource sure to avail in the long run. The time draws near when mankind will awake and there shall be no king, no emperor, "nor leader but the one God of mankind." Only through a simplification of religion to its fundamental idea, "to a world-wide realization of God as king of the heart and of all mankind, setting aside monarchy and national egotism altogether,

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can mankind come to any certain happiness and security."

Surely, here is the victorious faith, the faith of the man who, seeing things as they are in the trenches, in the hospitals, on the field of battle, nevertheless confidently says that he finds "a hundred little indications to reassure" him "that God comes." Even those, he thinks, "who have neither the imagination nor the faith to apprehend God as a reality will. . . realize presently that the kingdom of God over a world-wide system of republican states is the only possible formula under which we may hope to unify and save mankind." He finds social clues to the kingdom, too. It is not a war of the occasional hero, but of innumerable incidental heroes. The war "has brought home to every one the supremacy of the public need over every sort of individual claim." There are many social changes in progress. "In this war we are working things out instead of thinking them out, and these enormous changes are still but imperfectly apprehended." The moral for us all is that "the immense sorrows at home in every European country and the vast boredom of the combatants" will really produce very little effective remedial action at all unless

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you and I “get much more thoroughly to work upon the thinking-out process.”

Much thought will still be required to rid ourselves of the assumption customarily made by many of us, namely, that all moral matters operate by a kind of mechanical or mathematical rule, as if there were an exact reaction *in kind* for every crime. Even as late as 1915 it was said that the European nations were being punished on this basis. Thus the terrible fate suffered by Belgium was said to be a righteous “punishment” meted out upon the nation because of the atrocities committed by King Leopold in Africa. Consider what an enormous penalty will some time be exacted of Germany if this be the true law. The argument is absurd on the face of it. There is no comparison between the wrongs put upon Belgium—for the most part innocent and noble—and those suffered in the Congo. Germany will suffer, not by being invaded and tortured precisely as Prussia “punished” Belgium, but in some other way. For the moral law is not mechanical, but righteous, not quantitative, but qualitative. We are steadily rejecting the mechanical philosophy in all its forms. Life is not subject to a mere law of attraction. Man is not a mere

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unit, like an atom or electron. A nation is a union of differing souls, each with needs, opportunities, aspirations. When justice comes at last it will give each man his due according to real worth, not by mere reaction.

The true basis of hope or optimism is not the assumption that "what is for us will gravitate to us," sooner or later; that "our own" will come to us somehow, some time, whatever we do. There is, of course, a truth in this idea. Its truth lies in the fact that there is a large measure of correspondence between need and supply. But it remains only a half-truth unless duly qualified, and no view is so dangerous as a half-truth. The correspondence is far from complete. It does not include all the burdens and handicaps of our inheritance, nor all the hardships of our environment. Only what is spiritually available, what is morally eligible, is "my own." I am not a mere center of fate-driven correspondence or attraction. I am a free moral being, and my will is of real avail. By no means should I judge simply by the events of experience which "come" to me. By no means ought I to judge merely by what I feel, by what demands expression. What I need to know is not alone what simply *ex-*

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ists, but what is *worthy of choice* and development.

The inner life, we have seen, is no longer an exclusive basis for judgment. This is the age of "the social touch," the new sympathy, the larger charity. What we need, to be sure, is to acquire the psychological viewpoint, to know the mind as it is, with all its impulses and passions. We need to look beneath war and every other social expression to learn the hidden processes of nations. We need to examine neutrality, non-resistance, and every other vital issue in the light of its mental origin and influence. But all this is by way of coming to judgment, that we may know without the slightest misconception to what extent society really has approached the age of reason. The end is not rest or poise in the inner life, but the providing of an adequate substitute for all lower motives, a complete "moral equivalent for war." The end is not "the tranquilizing platitude," not inner peace at any price; it is a higher resistance which shall enlist all our powers and become socially efficient.

Our lesson will be only half learned unless we make a careful study of all the mental powers lying below the level of reason and likely to

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break forth into action. We need a full moral equivalent which will enlist the emotions, the intellect, and the will. When we are stirred, there is need of emotional expression on a higher level. When we reflect, we need some constructive plan for the expression of our ideas. The will is directive both in relation to the emotions and in behalf of the intellect, and it is the power that makes for the moral life. In the long run, what rules our desires is sure to prevail, save so far as greater enlightenment intervenes to transmute our desires into higher motives. We may expect to remain precisely as we are except so far as we permit powers to work in us to lift the level of our emotions and desires. The situation is not hopeless. It abounds in hope. But it calls for alertness, persistence. It calls for prompt action whenever we are stirred, lest we lose headway and sink back into bondage to habit. He who acts upon the first occasion that presents itself is in a position to meet a greater opportunity next time, to win a greater triumph, and so win the day for faith.

Our study has shown what it means to be moral. It means not alone to possess knowledge, or to be in quest of knowledge, smilingly

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neutral because wisdom is coming our way; but to have a working principle or scale of values which will enable us to work for "first things first." Our loyalty cannot stop with mere "loyalty to loyalty." We cannot always be investigating, weighing issues, awaiting evidence. To be loyal is to have a purpose and pursue it to the neglect of a thousand other considerations. To be moral is to plunge in, "dare all, nor be afraid." Our moral life must have concrete matters to fill it, practical issues to realize. Our love must not only be constant, but special, with due regard for all that is our own—our household, our country, our church. Justice is supreme once for all over peace.

All this becomes doubly important when we realize that the choice of the higher or greater good involves the idea of relationship between the natural world and the spiritual. For since the latter is the world of causes our moral adjustments mean, in the last analysis, adaptation to the divine energies streaming in from within and above. We are participants in this world-process on the natural level, not because that process is in any sense an end or value in itself, but because the mundane sphere is the testing-ground of the soul. In this world we

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should be practical, loyal, patriotic: he who does not love his country and make sacrifices for her is little likely to make a good citizen of heaven. We should love not only the neighbor "as ourself" but the nation, too. We should even prefer our country to self, since it has given us birth, nourishment, and protection. Yet when all has been said it remains true that the natural is for the sake of the spiritual. We are spirits even now, dwelling in the spiritual world. To make real choices, accomplish deeds of true moment, we need to start with the realization of this our truest selfhood.

We have found this view fortified by the more recent thought of God as the Father of all that is truly concrete and personal. Since the whole movement of God as Spirit is from that which is most interior to the most external, since complete objectification or manifestation is the rule, we know in what direction our faces should be turned. We cannot exclude even the earthquake, the flood, or the war from His presence. God is within or at least is related to these events in the light of His providence, His purposes. He is in war to purify, through the unexpected fruition and the rich compensation. He is with each soul in its onward march, ever

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accessible through guidance and "the still, small voice."

An important result of all this study is the realization that any scheme for education in moral equivalents must take account of man's subconscious nature and all repressed desires or concealed activities. We object to most interpretations of human existence because they exclude so much, advise so many restraints, put forward so many prohibitions. The partisan of "the elemental" is right in part. Life is to a large extent for expression. We repress at our peril, whether in the name of asceticism, disciplinary preparation for heaven, or any other religious motive. In the case of the nations we ignore the subconscious at our peril. There must be not only "the open door" and "the open road," but a frank policy which shall put an end to secret diplomacy and international marriages forever. Let us put an end to international law too if by "law" we mean permission to use such devices as the submarine to take advantage of any enemy behind his back. The only respectable warfare is wholly out in the open, *between fighters only*, with never a merchantman sunk, never a town pillaged, never a civilian killed. And when we have stated this

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let us proceed to show that any sort of war whatever means the adoption of unfair advantages by the aggressor. Then, having looked beneath the present well-grounded doubt concerning the integrity of treaties, let us find a better way to avoid trouble than by any such device. We cannot merely "stop all war," as our pacifist friends were urging before the United States joined in the fray. We can go to the foundation of war in all its submerged causes, and then think out a full substitute for every foot-pound of energy that is spent in its behalf.

Life then is not for peace any more than for war, or any other given end alone. Life, originally for expression, is later for consciousness, and then for eternal ends. It springs from several sources or incentives, all the way along the line from self-love to the noblest prompting that ever quickened a human breast. It seeks various ends truly and permanently worth while, and we may well forever forego the attempt to narrow our activities down to a single motive.

Life is for development, and we its participants are many-sided, individual and social, natural and spiritual, endowed for experience

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and service. It is indeed to be taken seriously, is no "play," no "game"; but it also calls for spontaneity, freshness of spirit, with something like the expressiveness of childhood. It is for beauty, and we have a right to accept beauty as one of the eternal values, to work for it directly, and encourage all artists. It is for truth, and there is every reason to pursue truth as if it were an end in itself, out of unbounded enthusiasm and love.

Life is for activity, productiveness, the creative spirit; and true education, true brotherhood, encourage all to cultivate their talents and contribute their share to the general good. Life is for co-operation, service, altruism; and we are all led sooner or later into circumstances wherein to adjust the rights of the individual to the rights of society. Life is for success, yet in several senses of the word: in adaptation to nature, that we may enjoy health and freedom; in earning a livelihood, that we may be practical and do our part; in meeting various types of men, in conquering self, rising above circumstance, mastering passion and temptation. In short, life is for mutuality or service amid self-realization; hence neither self-sacrifice nor any other motive is a sufficient guide alone.

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Life is for the present as well as for eternity, for the natural and the spiritual, the human and the divine. It is both an attainment and a preparation.

A strong reason for believing that life is for several ends is found in the diversity of attitude we assume, as a result of variety of instincts and promptings. The self-seeking attitude is the most conspicuous. But no less impressive is our attitude of dependence, our outlook toward the ideal, our reaction against mere resignation in favor of creative contentment, the victorious faith.

In a certain attitude we note the darker facts of existence, see the limitations, note the failures, become disheartened by the obstacles. Enveloped in processes and conditions, viewing at close range the circumstances that thwart and exasperate, we are gloomy, depressed, faint-hearted, negative, pessimistic. Immersed in the stages or changes of development, we become critical, we rebel. But in the contrasted attitude we realize the diversity of our promptings, the richness of the ends to be attained, and we see the compensations. Admitting that we are limited, we see the reasons for concentration on one great purpose, and press forward.

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We take our clue more and more from the immanent or resident tendencies of our nature, realizing that what is now active has been long in preparation, that "the child is the father of the man"; and why it is that "the occasion makes the man."

Even Nietzsche, upon whom we tried for a while to put the blame for the war, teaches this principle of constructive adaptation to all the activities now at hand. In the words of Royce's admirable summary in the *Atlantic Monthly*, March, 1917, Nietzsche's "constant teaching is, if you have any insistent horror, conquer it by facing it and thinking it out. If fate besets you, make what seems fate also appear to you as your own deed. If you have any evil thought, make it a part of your free self by expressing once for all its whole meaning. Do not suppress your weaknesses. Build your strength upon them. It is with the painful as it is with the so-called evil element of your nature. It is to be won over to the service of perfection even by being fearlessly accepted, worked out, and thereby conquered."

We need not go so far as to deny the existence or reality of our ills, sins, evils, and losses. To declare each time a temptation arises or a hard-

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ship comes to us that "it is nothing," and to turn away from facts, will be to court the worst kind of moral reaction when the pretense can no longer be sustained. The victorious faith does not consist in "demonstrating over" error, sin, and evil; not in closing our eyes to the sufferings of the world: the true affirmative attitude springs from moral integrity and the love of facts. It is perfectly ready to admit a fault, but refuses to stop with the recognition of faults and mistakes. It looks back of the experiences at hand to see whither they are tending, what their inherent worth is, and how they may be turned to advantage. The ideal is not to ignore circumstance, but, granted what is at hand, to meet it as well as one can in view of the higher good. If dependent on conditions, gain your freedom by thinking and living through the conditions to the end. Rise above as many adversities as you can, but always by adapting yourself to the conditions which nature imposes; the conditions of rest, sleep, nourishment, exercise. Whoso would master must first understand and obey.

One of the greatest lessons relative to the pathway of faith is learned from contact with those people of strong character who show by

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example when to abide by circumstance, when not. Many a strong soul has been condemned to a speedy death by friends, physicians, and specialists when, by sure intuition and victorious faith, a way was disclosed to continued life and years of splendid service. That is to say, the person in question sees possibilities and is aware of powers not discerned by onlookers and doctors. The diagnosis may be true as far as it reaches, but it is neglectful of *the inner facts*. The person meanwhile may know himself as no specialist in the world could ever know him. For this interior knowledge includes relationship to spiritual powers not seen on the external plane. A few spiritual facts outweigh a multitude of facts pertaining to the nervous system and the bodily organism. The power of the spirit is, after all, the great consideration. No diagnosis ever takes *life in its fullness* into account.

By the power of the spirit we mean more than "the power of thought." One must indeed use thought to grow. It is well, for example, to begin each day by meditating upon some great idea which expresses the triumph of the soul, to start every important undertaking by exposing the proposed plan on the altar of

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thought. But more depends upon lifting the thought into spiritual light than upon thought itself. True affirmativeness is of the spirit rather than of thought; it springs from the will, which in turn takes its clue from what we truly love, and is measured by faith in God and man. What should be constant is our spirit, the power by which we cling to our faith "though all the way be dark." Then the office of thought will be to inquire into the situation thus illumined, to see the spiritual reasons for such faith. In all our thinking we will then start with the thought of the divine order. The emphasis will be upon the divine efficiency, aided by the soul's valiant readiness to walk in the way of wisdom. We may then look out upon life with the expectation that experience will more and more yield precisely the opportunities that are spiritually needed, leading the way around or above those circumstances which signify nothing.

Thus one will no longer accept what the day brings merely because it comes. What comes may arrive only to be rejected. Nor need one take up with every individual who offers, every call for service. One will be able to say "No" on principle. The hour will be full of those

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opportunities for work and service which the spirit brings.

Meanwhile, of course, experience will still bring its temptations and its tests. If what comes to me to-day tends to arouse my pride, to appeal to my vanity, or touch me in a weak spot, let me first inquire into the elements of my nature thus involved. Instead of giving way to pride, vanity, and weakness, I may then turn the day's experience to splendid account. Even if I yield for the moment to the temptation, let me not complain, let me not turn and rend my neighbor, but look to myself as the agent to be dealt with. If I call down adverse criticism upon my head, envy, dislike, condemnation, malice, let me in each case look to myself and deal with myself first. I cannot intelligently judge any experience, attempted influence, or personal relationship, by the guise which it externally assumes. Since it is meant for my good, it springs from the Source of all goodness, hence should be regarded in the light of its purpose for me. The attitude I adopt should be with reference to the Power behind the deed. Even if it be done in a contemptible manner, if it find expression through a small-minded person, let me rise above the means to the end.

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Thus relating what happens to my inward self, I proceed to think the matter over to see what is wise. To "descend to meet," to resist in kind, would be like opposing pain in its beneficence. If a pain arises within my organism, I naturally seek its origin and meaning; I do not fight it or nerve myself to endure it, since opposition of spirit generates friction and tension. To meet pain wisely one becomes inwardly still and relaxed; one dismisses fear, anxiety, every disturbing emotion, uniting in spirit with a higher level of power. Why should we not proceed as wisely in every relationship, transferring the center of activity from the given sensations and emotions to their meaning, and the Power behind? Thus to meet life is not by any means to adopt invertebrate optimism, but to lift all experience to the level of its spiritual value. One then adopts an attitude which will lead to progress. One may even declare that "all suffering means progress," since the affirmative attitude takes the sting out of pain, takes away the rebellion and the fear. Whatever resistance then ensues will take its clue from above, not from beneath.

This attitude toward life implies the convic-

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tion that throughout the long series of experiences there are rhythms or cycles of change or development. These may sometimes bring periods of depression, but they will be followed by periods of insight if we have learned the law of their periodicity. The whole situation in fact changes for us with the realization that the impelling efficiency is an immanent movement or life which is of the Spirit. Our attention will then be centered on the Spirit instead of on the conditions it uses, and we will steadily wait for the higher to come forth from the lower, whilst working with the Spirit to secure this end. What once would have produced servitude will then make for freedom, what once would have led to war will bring peace.

To attain this attitude let us be willing to pass through the process of regeneration in which we find ourselves. Let us look deeply enough to see that this process is being carried on, not of our own volition, but through the immanent divine efficiency. Just as we are willing to have the nations freed from their secret diplomacies and other ambitions, through war if need be, so we may as individuals be willing to have the accumulations of deceit, hypoc-

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ris, and self-righteousness brought to the surface and blown off by the winds of heaven—as rapidly as we can survive the process of cleansing. We need not rebel at any phase of the process. Well may we let it go and rejoice, giving thanks that at last we see the law. We may even be willing to be “brought low,” to see the whole structure of our selfhood at ebb-tide, as if the world no longer had place for us. The flood-tide is coming. We may mount higher if we have descended very far. The more thorough the refining process the greater the fruition.

What one becomes contented with in the long run is the inner law whereby every wrong and impurity, every sin and evil, is brought to the surface and exposed for *the thing it really is*, that we may see it for “the thing it is” without mincing matters. Then in our freedom we may discard it once for all. Granted this disclosure and our willing response, regeneration may follow. It will follow if we continue to be responsive and to acknowledge the one source of efficiency. We may then arrange the salient principles of life in the right order, starting with the idea of God. Beginning thus, we may put the emphasis where it belongs throughout the

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process of faith's pathway, striking at the very heart of those adverse states which come within our control, overcoming the attitude which blocks the passageway of the Spirit. Then we will find at last in what sense environment makes a difference, for we will know how to use externals to advantage. For we will realize that we are not brought low as if the soul were of no worth, but because it is cloyed with a thousand and one hampering incidents and burdens.

Then we may recall with new insight those inspiring words of the great apostle: "For I have learned in whatsoever state I am, therein to be content." Remembering what tribulations the apostle passed through even after his sublimation on the road to Damascus, we realize that here indeed is the triumphant faith. Here indeed we are at the very heart of the gospel, and we seem to hear as living words uttered in our own ears to-day: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted

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they the prophets which were before you.” Thus at last we know how to resist, or rather to let the Spirit resist in and through us. Thus at last we possess the truth which makes men free.

IX

SPIRITUAL DEMOCRACY

WHITHER has our inquiry led us? Have we found a faith meet for all occasions as life discloses itself to-day? Apparently we have, so far, at least, as general principles are concerned. The conditions of life seem well fitted for the many-sided development of the soul, when we regard those conditions from within. We can scarcely find flaws in the moral order. If there be a prevailing fault anywhere, it is in man's misapprehension of the relative values of inner and outer conditions, peace and justice, and other contrasted values or principles. Approaching the thought of God in the light of resident forces and immanent tendencies in intimate relation to the events of the world, we can no longer distrust or doubt Him. The outlook is hopeful when we consider the ideal forces at work in the world. Surely honesty, truth, the right, forgiveness, charity,

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sympathy, love, are superior in power and value to their opposites—that is, when seen and recognized. These taken separately or in combination give content and life to the higher resistance, which is thereby shown to be genuinely practical. For those who still face the opposition offered by their earthly natures, there is the highly promising ideal of “the moral equivalent,” the sublimation of passion into efficiency. Our plea is for a widely inclusive study of human nature preparatory to a complete transmutation of lower into higher incentives.

The victorious faith takes shape for us amid our effort thus to be true to the open spiritual vision while keeping close to the concrete events and conditions of the world. We witness its operation in people who courageously meet what is at hand, even war, as somehow expressing the present social system, hence to be lived through, understood, conquered, and put behind. Some of these courageous men and women impress us most because of the great sense of repose they carry. Probably most of us are more heartened by personal example than by argument and individual study of these matters.

We realize, however, that whatever the at-

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tainments of others, our own attitude to life's actual daily process makes a radical difference. Unless we push through the pathway of faith to meet new and unforeseen developments, we can hardly expect to know the law of life. We discover at last that we possess an altogether wonderful power of adjustment. Given the clue, we should be able to turn experiences threatening to bring pain and misery into freedom and development, and this without limit, since all conditions may become our allies. We have a yet greater power in the social side of our nature through which many a difficulty can be overcome that would be insuperable without co-operation. Greater still is the power of that appreciative obedience by which we give ourselves at last to the divine trend of life, in contrast with the self-will which once generated so much friction. The whole meaning of faith's pathway, with its windings and pitfalls, its opportunities for success, seems to be that we shall come at last to the point where we realize the presence of the one Efficiency, surely and steadily bringing us to the goal of our heart's desire. Even war, we see, is for the sake of bringing the soul to judgment and freedom.

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Through all this serene reflection, however, there persists a question: If the higher resistance be the all-conquering power we claim it is, why is it not more effective in the world? For surely the situation is a strange one. Here is the world turning against war with its attendant evils and praising the virtues, even agreeing that war will never cease until the moral powers of the nations are organized to prevent it. Nothing remains to convince us of the righteousness of our conclusions. But how shall we organize the world to carry the higher resistance into execution? How shall we prove in actual practice the superiority of honesty, truth, the right? Apparently, the higher we ascend in the social scale the more difficulty in organizing our fellow-men. Organization is indeed the great means. We see that everywhere. The world can make no headway without it. Yet the lower the motive, the more effective. What society for human betterment can compete with an organization to further selfish ends? What state dedicated to moral ideals can equal in efficiency one that is given over to heartless materialism? Has this not always been the case since empires began to be? Do we not constantly witness the downfall of states which,

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like those of ancient Greece, stand for the beautiful, the true, and the good?

Ideally speaking, organization should increase with moral and spiritual power. But look at the Churches. Instead of standing together for the essentials of Christianity, the churches have shown more love for the peculiarities attaching to the special creed or ceremonial. The Christian world is so far from unity that states no longer look to the Church for aid. To mention even the possibility of a union of sects is to find each sect proclaiming the virtues of its distinctness from the others. Each sect is further divided into two wings, torn by doctrinal disputations between progressives and conservatives. As the individual believer among liberal groups becomes more highly developed he thinks and acts more as if he were a law unto himself. Some leaders hold that organization is simply impossible. There are critics who declare that "every organized religion in the world exists only to exploit and divert and waste the religious impulse in man, as Mr. Wells has recently said. "Organization," it is said, "is the life of material and the death of spiritual processes."

The same appears to be true if we look at the

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question from the point of view of evil. We must all say frankly with Balfour on the occasion of his recent address to the House of Representatives, that "this evil, this menace, under which we are now suffering, is not one which diminishes with the growth of knowledge and progress, of material civilization, but, on the contrary, it increases with them. When I was young," Balfour continued, "we used to flatter ourselves that progress inevitably meant peace, and that growth of knowledge always was accompanied, as its natural fruit, by the growth of good-will among the nations of the earth. Unhappily we know better now." We know better because we have seen all the resources of science brought to bear to strengthen and intensify the most cruel war the world has seen. We know better because we have found the great trusts and combines in our country increasing their powers of evil with their strength and efficiency. We know better for a hundred reasons.

Another frank English thinker, Mr. Bertrand Russell, in the May *Atlantic*, goes so far as to say that "the civilized races of the world are faced with the alternative of co-operation or mutual destruction. . . . If men could divest

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themselves of the sentiment of rivalry and hostility between different nations, they would perceive that the matters in which the interests of different nations coincide immeasurably outweigh those in which they clash." Certainly, if they "could" thus divest themselves, but what shall touch them so that they will? We all, no doubt, agree with Mr. Wells's conclusion when he says, "I believe that this impulse to collective service can satisfy itself only under the formula that mankind is one state of which God is the undying king, and that the service of men's collective needs is the true worship of God." But the question is, How shall we bring the world to this position? Apparently, the enemy can invent new engines of torture more rapidly than the righteous can find means of destroying these miserable devices. The prime difficulty seems to be that we do not understand the forces of evil so well as we do our favorite modes of life and thought.

It would be possible, however, to push this objection too far. Organization, after all, is really an idea, not a thing. Its effectiveness, say in the Roman Church, lies in the great compelling motive which thus marshals ideas. The militarism which has threatened the world was

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a product of thought. Its psychology now lies open before us. What we need is an aroused world to take over this psychological machinery. It were cowardly to explain that it cannot be done before we have tried. It may require longer to arouse and utilize liberals and varied types in a democracy, but it can be done. The spiritually minded may not readily yield themselves to organization, but the need is for a plan involving less formality, more openness to life, wider recognition of individuality and genius. If orthodoxy has hitherto been unfriendly to genius, let orthodoxy reform its tests and its methods.

Meanwhile, the greatest force of all, so some critics of society tell us, is the economic determinism whose power has been forced upon our attention by study of the present social order. The war has brought so many economic matters to the fore that one might almost believe the existing commercial system to be the root of all evil. Indeed, there are socialists who confidently insist that the great war in Europe was wholly due to capitalistic conditions, to the desire to carry still further the tendency to exploitation from which Europe had already been suffering for many a generation. By the

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same rule it was capitalism which advocated neutrality in our country, and then urged us to enter the war to make yet more millions out of a people already reduced beyond all precedent. War in turn should be opposed, the same critics tell us, just because it is the instrument of capitalism. We are all under "the system." Its determinism is unescapable. The only resource is revolution.

While there is force in this contention, the difficulty is that it claims too much. The ulterior question is, Why has capitalism such power? What social conditions led to it? Has capitalism been the great source of evil from the foundation of the world? One had supposed it to be merely a late development, following upon many schemes for exploitation, and running back to a primitive desire to rule men in behalf of self-interest. War and the capitalistic system are but two ways in which this basic self-love is brought to the surface and exposed. When it is a question of "the system" which should come to an end, why not point to human selfishness and declare that this source of evil in all its forms "must" go? Surely, the ideals which socialism cherishes can be realized only through universal co-operation,

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and to secure that end our whole human brotherhood must feel "the social touch," dedicate all the resources of the earth and all the industries to the race. Why should we not concentrate upon the heart of the matter, instead of aiming our shots at one class and one system?

If the economic explanation fails to cover the whole field, the same must be said of most theological explanations of our central human difficulty. The great obstacle used to be called "sin." Men might overcome their love of money and of power, it was said. They have received instruction enough. But the temptations keep pace with the growth of society. There will be no solution until men recognize their sin, repent, and accept "salvation." Thus on through an argument leading to the creed of one's favorite Church.

We have reacted against this hypothesis, despite all its truth, because so little has come of it in eighteen centuries. The prior question persistently rises to our lips: Why does man sin? Is the primary cause ignorance or wilfulness? The world does not agree. The tendency nowadays is to push the matter further back, to learn all we can about heredity and environment, to trace out social causes and

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find more successful means of dealing with degenerates and criminals, with all classes, in fact. Surely the world gains nothing through the reiteration of the generality that man's "perversity" is at fault, and that the only resource is "the new birth." How shall men undergo social regeneration? we ask. How shall all social sin really be driven from the world?

Modern thought has steadily turned from generalities, and psychology has been cutting under theology. Suppose we say, for example, that man sins because of the inertia, laziness, and sensuality of the flesh. Is the flesh, then, an element to be taken by itself, condemned, and left as it is? Not so; the bodily organism cannot be understood apart from its history and its relationship to the mind. All its apparently unruly elements have had an evolution and are capable of analysis. Instead of sounding his instincts, desires, passions, and emotions to the foundation, man has simply been troubled in soul over them; he has repressed and curbed his activities without limit. Naturally the body has given him trouble under the circumstances. It was developed for adequate use. So, too, his mind is for use, in response

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to an ideal of the fullness of life. Psychologically speaking, it is never a question of good and evil, but of understanding and constructive development. All life is for expression. Even inertia is a sign of confined power. The flesh is not perverse; the perversity lies in the conventional theories we apply to it.

The deeper psychology shows us that the real disjunction is not between the soul and the body, but within the self. Looking within the self to follow the matter to the foundation, we find that we cannot begin to attach blame until we have understood all the mental elements. It cannot truly be said, for example, that the trouble is that we are "finite"; for finite indeed we must be to stand for a definite purpose in God's world, and God alone is infinite. We cannot dismiss the question by alleging that human nature is "wilful," given over to pleasure and self-seeking. The questions, How? Why? persistently arise. There is no answer in negative terms. We are of certain distinctive types, and we are not all guilty alike. If some of us assert the self overmuch, others yield too frequently and completely. If some are too strenuous, others are exceedingly sensitive. The virtuous suffer with the sinful through dis-

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junction within the self. What we need is a solution which looks beneath the usual classifications, beneath good and evil, beneath the finite itself.

We were meant "to energize to the full." We have abundant power, we have numerous abilities, and these powers fit us for productive service in the world. Under other educational and social conditions, each of us would find opportunity for adequate self-expression, as "organs of life," as "members one of another." What now seems finitude or limitation would then prove to be the necessary definiteness required for purposes of concentration. Our self-interests would find satisfaction through the fullness of life. Any number of elements of the situation which now incommode us would be unnoticed because of our absorption in work.

In contrast with this ideal of the fullness of life, we now find ourselves born into cramped and restrained conditions, we are curbed through early training and education, repressed and checked in a hundred other ways. The life which was meant for adequacy of expression has accordingly wrought mischief within us while struggling to free us from restraints. Conventionally speaking, we have been trained

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and developed for a mode of life separated into arbitrary divisions, we have not been trained for the unity of life. The more our spirits rebelled the more unruly we became, and the more unwisely we were dealt with by specialists of all schools, by the teacher, the pastor, the physician, the judge, the jailer, the king. Condemned at last for "sin," we have been put off with a makeshift called "salvation" which treated us as if we were all alike.

What the disjunction in our nature is, we have been learning in the foregoing chapters. Man is originally and primarily a being of instincts, desires, emotions, passions, and the will. Secondarily he is intellectual. The function of the intellect is to follow after, to think, reconstruct, organize. In the ideal order man would be open and free at heart, touched at the center by the divine love and wisdom received as incoming life or activity; all his instincts and emotions would be contributory, with the will in the lead, quickened by love; and the intellect would be united with the will. The self thus unified would in turn join with other selves in doing the work of the world, and society as a whole would be responsive to the divine life as a true "city of God."

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In actuality, the world fluctuates between the notion that the instinct for self-preservation is the strongest prompting in man, hence that man is rightfully a self-seeker, selfish and physical; and the notion that man is primarily a rational being, guided by reason in the pursuit of peace or other ends deemed worth while. Hence there is warfare within the self between sharply contrasted motives. But if man is primarily a spirit destined for heaven—that is, for fellowship in the city of God, beginning on earth, the instinct for self-preservation is very far from being central; and man is not primarily intellectual. We should judge by the highest purpose for him. There can be no unity, no freedom, no true service to the neighbor and the state until his powers are understood in the right order, until he lives from the highest into the lowest, from the spiritual into the natural. The instinct for self-preservation will then be absorbed, the merely human will be lifted up. Man will remain essentially a feeling, willing, emotional being; but as he reaches the age of reason his reason will be touched with heavenly emotion, his reason will serve his heart.

The test of any plan for social regeneration, therefore, would be, Is it able to overcome this

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fundamental disjunction in our nature? Will socialism, for example, when it becomes universal, after the abolition of the capitalist class, with the end of war and the rule of kings, call men into co-operation so that they will all think, live, act as brothers? Will economic freedom mean that each individual will energize to the full with no break between the understanding and the will, no conflict between individuals? Will the promised revolution in society from the outside so touch the inner life as to solve these world-old issues of the soul? Will the adoption of the right economic platform so change society that God shall at last be "the undying king"? Does economic rebirth mean spiritual rebirth and democracy?

Another test will be the power of the proposed plan to overcome the great disjunction between the state and the Church. The modern world has been steadily emphasizing that separation ever since the pope lost his temporal power, and Protestantism became divided into so many sects that the question of religion had to be left out of political matters. Meanwhile, the Church has been losing headway by internal dissension over doctrinal and other sectarian matters. It has greatly lost

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its hold on the people. All this separateness must be overcome and we must work our way to a union between civil life and the spiritual. Sooner or later, somehow, the spiritual must once more become supreme, with the political as an adjunct, a natural basis. Sooner or later, there must be a union in society corresponding to the union between head and heart in the individual. This unity must be essentially spiritual because man is by nature essentially spiritual.

As profound as psychology is, as much light as it throws on the structure of the self and the nature of war, we may well doubt whether it can solve the great problem. It has indeed shown us the way by tracing the difficulty to a central disunion between the impulsive side of our nature and the rational. But psychology remains to the end dispassionate. It cannot assess our human abilities and tell us their worth in relation to good and evil. It cannot generate conscience or produce the new birth. For mere knowledge, after all, is not enough.

What must be added with great impelling power in the heart is a spiritual quickening. We are constituted for the new birth, for unity, for service or membership "in the vine."

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But it is the spiritual element quickened by the divine life which gives the efficiency. Our part is to gain this profounder knowledge of human nature and the basic principles of human society, to convey this enlightenment to others so far as we can find willing ears to listen; then hope and pray that the divine impetus will touch our hearers into power.

We may confidently say that a new light is shining in the world to-day, a light which will be disclosed to any one who seeks this deeper wisdom concerning war, the moral ideal, the human self. If this were not so, if there were not a greatly increased spiritual activity at work among us, the human world would indeed be destroyed by the terrible war and its consequences. The war is in truth an external expression of matters long ago reckoned with in the inner life, in the spiritual world. The real war was between the mentality which expressed itself in the world's greatest militarism and the moral ideals in opposition to that militarism. It touched every soul on earth sooner or later. But also on the earth long before the external conflict began to be intense there was spiritual preparation to meet the coming outbreak of infernal forces. Never has there been such an

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organized struggle of mental and spiritual forces. Its import is a Spiritual Democracy of the enlightened nations of the earth in this great social century.

We who have suffered in soul with the soldiers in the trenches have an unexampled opportunity. For we are not judging by surfaces. We are not troubled by the war and its fruits in the sense of anxiety lest civilization be imperiled, lest the moral order fail on earth. For we possess a faith, a priceless faith. It has been made known to us that life is a process for the freeing and unifying of the soul, that there is a Life within and behind all these surging events which is casting impurities to the surface and bringing evils to the fore so that they may be seen, recognized, and overcome. We are not thinking with the mere stream of events, but in line with the deeply acting causes; we are looking within and behind to discern the spiritual import of it all. We are not even impatient to have the purifying process come to an end; for we wish it to be thorough, we wish the world to learn the greatest lesson of history from the war and its results.

The solution of faith's problems cannot come

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to the world save through a vision of things divine. We may indeed work toward the solution through several points of approach. But let us not mistake the mental organism for the life which shall fill it. Let us realize that together with the psychological study we need the inner illumination, the spiritual touch which transfigures all. Just as we must observe, analyze, think, in order to understand the self psychologically, and see the relation of psychological matters to the war, so we must put ourselves in the right relations to receive the divine quickening.

Those who come into knowledge of spiritual things are apt to be humble and self-effacing, practising the Christian virtues with mildness only, overdoing the emphasis on receptivity. The reflections on life's process which the war has brought should awaken one and all to the need for greatly increased activity, with willingness to co-operate with every one who discerns the signs of the times. For, plainly, our part is not alone to listen, receive, wait; but so to admit the Holy Spirit into our natures that it shall resist all temptations, overcome all external resistance, and send us forth into service. We are co-operative beings, not mere

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receptacles. *We are called into action*, and this means many-sided action, through the feelings and the will, through reason, and through productive adaptation to society according to our greatest fitness for service. The greater the stress and strain in the outer world, the more reason for increased activity in fostering the things of the Spirit.

A spiritual democracy is surely possible. It is indeed possible to organize so as to meet the occasion. What others on the physical level have done by way of grouping their forces and co-ordinating their plans, we can do on the moral level. Nature as disclosed by science has shown us the way. The organism of the world springs from the divine nature and purpose, not from any scheme of man's. The law and continuity, the system and unity of the world are from the divine order, and the real goal is righteousness, not the kingship of material force. This system of things is grounded in human nature, in the whole social order; it is not in any sense foreign to us. The prime difficulty is that we have not awakened to the great fact that the whole inner course of life is making toward the things of the Spirit.

Thus regarded, the whole outward order of

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the world in space and time is the sign and symbol of the spiritual, and cannot be understood save through purposes which run through the generations. We find ourselves engaged in a process, in the visible field of the soul, like participants of a play whose whole value lies in its inner significance. Memorable indeed is the hour which lifts us at last out of the mere play to a vision of the realities lying behind. The vision may soon fade, and we may find ourselves playing our parts once more as if the earthly incidents and triumphs were the everlasting reality itself. But the vision will return. In due time we shall learn to live enough above and outside of life's daily drama to know interiorly all the while that it is a drama.

The war from the first has been an expression of this intimate drawing together among individuals and nations. We thought it was for other reasons. It seemed to have resulted from a petty quarrel. But presently we found that it was due to deep-laid plans scarcely to be understood without grasping the psychology of the nation most at fault. Then we found it disclosing any number of results which no man, no nation, counted on: we found it a war in behalf of democracy the wide world over. But

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even this was an incomplete explanation. For the war did not spring from consciously assignable reasons alone. It sprang from the total life, conscious and subconscious, of all the nations involved. It was an expression of forces that operated over and above our wills. It brought changes which none of us was wise enough to foresee.

In our country, there was a persistent effort to abstain from the war for various reasons, creditable and discreditable. When we finally came out with the formal declaration, the war was apparently made ours by our own conscious act and for reasons of our own. In all this we seemed to be acting as if a group of human beings could manage the total welfare of a nation. Meanwhile, the larger social forces had been settling these matters long before. We were drawn into the war little by little from the hour Belgium was invaded and the *Lusitania* sunk. We were drawn in because intimately related in a hundred ways to the nations involved. Our formal declaration of war was merely an after-statement. Our consciously assigned reasons were some of the motives only. The war came to us as part and parcel of our whole democratic moral and spiritual life.

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It came as an expression of world-forces drawing the nations toward Spiritual Democracy. What we failed consciously to see was far more important than the series of events we saw and thought ourselves able to manage.

Thus our victorious faith should grow out of a vision of the total process as disclosed from time to time. This vision will unfold before us if we give our minds opportunity to move with the larger current of events, instead of imposing theories and opinions of our own. Actual life as it develops from hour to hour is far richer than any theory. For actual life includes the whole—the natural, the moral, the divine; the individual elements and the social; the conscious and the subconscious, with far-reaching purposes whose scope our reason can scarcely compass. Our part as intelligent observers is to follow reflectively, gathering in the significant signs and events, putting two and two together, and making the implied meanings explicit. Our part is first to live, then to learn from what we have participated in, to live to the full and then think to the full. The more deeply we understand our own soul's life, the more deeply we shall understand the inner life of the nations. For it is all one great process at last. The

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same law is over all, the same destiny is for all, the same Life imbues us all. That Life is making us fit through these processes. That Life is leading us beyond our exclusiveness and isolation into the fullness of being which we call Spiritual Democracy.

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